

REVUE HITTITE ET ASIANIQUE

TOME XXV

1967

FASCICULE 80

LIBRAIRIE C. KLINCKSIECK
11, rue de Lille
PARIS

SOMMAIRE

	Pages
Harry A. HOFFNER, Jr. — An English-Hittite Glossary	7-99

La *Revue Hittite et Asianique* publie des articles ou études touchant l'histoire, l'archéologie, la linguistique, les civilisations de l'Asie Mineure ancienne. Elle donne des comptes rendus critiques d'ouvrages concernant ce domaine.

Les auteurs sont invités à envoyer leurs manuscrits, dactylographiés, au rédacteur, M. E. Laroche, professeur à l'Université, 5, rue Grandidier, Strasbourg.

DIFFUSION

Librairie C. KLINCKSIECK, 11, rue de Lille, Paris-7^e. C.C.P. Paris 734-94.
L'abonnement annuel (2 fascicules par an) : 30 F.

REVUE HITTITE ET ASIANIQUE

*Publiée avec le concours
du Centre National de la Recherche Scientifique*

TOME XXV

1967

LIBRAIRIE C. KLINCKSIECK
11, rue de Lille
PARIS

*To my mother,
Madaline W. Hoffner,
in gratitude
and filial affection.*

REVUE HITTITE
ET ASIANIQUE

HARRY A. HOFFNER, Jr.

*An English-Hittite
Glossary*

LIBRAIRIE C. KLINCKSIECK
11, rue de Lille
PARIS

INTRODUCTION

This *Glossary* was conceived in 1962 during my student days, while I was in the process of preparing a doctoral dissertation on *The Laws of the Hittites*. It seemed to me unfortunate that, while students of the Hittite language were able to make use of J. Friedrich's *Hethitisches Wörterbuch* in order to find suggested meaning of Hittite words, there was no reverse tool by which a student might locate the word or words in Hittite which expressed an idea with which he was presently concerned. Such reverse glossaries were available to students of Akkadian¹, Egyptian², Hebrew³, Greek⁴, and Latin⁵, and in the intervening years the writer has been able to contribute one for Ugaritic to the *Ugaritic Textbook* of Prof. C. H. Gordon⁶. To be sure, as I soon discovered, a French-Hittite index was actually prepared by E. Cavaignac in 1944 and published in volume 6 of the *Revue hittite*⁷, but alas with the rapid advance in Hittite lexicography in the years which have followed 1944 this index has suffered a drastic curtailment in its practical value. Furthermore, my conception

1. C. BEZOLD, *Babylonisch-assyrisches Glossar* (edited post-humously by A. Götze), pp. 297-343 (German-Akkadian index prepared by Adele Bezold).

2. A. ERMAN & H. GRAPOW, *Wörterbuch der ägyptischen Sprache*, vol. 6.

3. R. ALCALAY, *The Complete English-Hebrew Dictionary* (Jerusalem, 1962) deals with modern Hebrew. Biblical Hebrew can also be indexed by means of a biblical concordance of English, German, or French translations of the Old Testament.

4. S. C. WOODHOUSE, *English-Greek Dictionary* (London, 1931).

5. *Cassell's New Latin Dictionary* (Latin-English, English-Latin), prepared by D. P. Simpson (New York, 1959). The above-mentioned reverse glossaries and indices are, of course, mostly based upon English rather than German or French. My choice of bibliography is thus influenced by my own native tongue. Yet I am sure that German, French, or Italian readers will be aware of reverse glossaries of Hebrew, Greek, and Latin in their own languages.

6. C. H. GORDON, *Ugaritic Textbook* (Rome, 1965), pp. 530-7.

7. E. CAVIGNAC, "Vocabulaire français-hittite", *RHA* f. 44 (1944-5), pp. 9-85.

of an *English-Hittite Glossary* was broader in several aspects than that of Cavaignac. This *Glossary* would, of course, contain the usual register of English nouns, verbs, and adjectives listed in alphabetic order. But in addition it would contain categories, the titles of which would be printed in capital letters in order to distinguish them from the ordinary entries. These categories would be of two types: (1) nominal, in which words would be assembled which denoted various types of objects (animals, beverages, birds, parts of the body, breads, clothing, colors, compass directions, diseases, etc.), and (2) verbal, in which verbs whose semantic ranges overlapped in some common area would be assembled (verbs of speech, verbs of emotions, verbs of perambulation, etc.). As it has resulted, there are many more categories of the former type than of the latter. Such a *Glossary* would have a number of uses to the student and the scholar. It would now be possible for the student (or at least for the English-speaking student) to gain practice in Hittite composition, a badly neglected discipline, which is given its proper place in the curricula of classical languages and in the elementary grammar of Egyptian by Sir Alan H. Gardiner⁸. The student would have to build his composition upon models of actual Hittite texts and not upon some artificially concocted "Hittite" of the *English-Hittite Glossary* itself, but at least with the *Glossary* as his guide he could seek out the passages containing this noun or verb in order to see just how the ancient Hittites did express the thought he had in mind. And when the day arrives that either the *Hittite Dictionary* of Prof. A. Goetze or the Hittite thesaurus being prepared in Berlin becomes available, it will be just that much easier for the student to locate his models. The more advanced student and the research scholar would be able by means of the *Glossary* to gather together groups of synonymous or nearly synonymous words which he then could subject to thorough lexicographical scrutiny in order to determine the precise semantic boundaries of each member of the group. Such studies of synonyms are of great importance, yet very few such groups

8. A. H. GARDINER, *Egyptian Grammar*, 3rd rev. ed., London, 1957. Note also that Gardiner's grammar contains an English-Egyptian vocabulary on pages 605-629.

have as yet been analyzed in Hittite. A third approach to lexicography which would be facilitated by the *Glossary* would be in the identification of word meanings on the basis of distribution. By assembling the total number of known referents in a given category (the various types of birds known to have existed in ancient Asia Minor, etc.) and comparing them with the total number of known word "labels" from the texts it would be possible to eliminate the crowding of some areas of the class (five names for the eagle, for instance) and the neglect of others (no name for the sparrow). The same procedure could theoretically be employed in the verbal categories (no term for "to confess" or "to thank", yet ten terms for "to praise"). This method would have to be used in conjunction with all of the presently employed lexical controls ; meanings could not be assigned freely, solely on the basis of a distorted distribution. But the *Glossary* would at least enable the scholar to see (perhaps for the first time) areas in which the distortion might exist. Such was the project which I conceived in 1962.

But the years which followed 1962 brought such a flood of teaching and administrative responsibilities that the project which had begun in 1963 with a card file based on the *HWb* and its first two supplements was not able to advance toward completion. During the years 1963-6 I was able to develop a lexical file of my own, based upon a recording of all significant items in the published texts not already indexed in critical editions (such as the *MVAeG* volumes). This collection enabled me to add a considerable number of entries to the *English-Hittite Glossary* file which had not been included in the *HWb* or Laroche's *DLL*. By the end of 1966 it appeared that the time had come to make this tool available to my colleagues and students in book form — not, to be sure, as an infallible guide, but as the best approximation of which I was capable. At that time I approached Prof. Laroche about the publication of the *Glossary*. He was justifiably cautious, and wished to be convinced of the practical utility of the work. Also consulted at this stage in the proceedings was Prof. H. G. Güterbock of Chicago, who offered many encouragements as well as valuable suggestions. After due consideration it was decided that the *Revue hittite* would publish the *Glossary*.

The meanings presupposed for the Hittite words are chiefly based upon the definitions appearing in the *HWb*. It was thus that the project was initiated, and although some of these earlier meanings have had to be abandoned with the appearance of new evidence or more thorough examination of the old evidence, this primary foundation for the *Glossary* is still everywhere apparent. Where a meaning seems to the author to be uncertain, he has placed one or (progressively) two question marks after the Hittite word. It is only natural in a work of this kind that few scholars will find themselves always in agreement with the lexical judgment of the author. At times he may seem too uncritical in his acceptance of the *HWb*; at times he may seem unnecessarily critical of it. This is unavoidable. It is believed, however, that disagreements in a few areas will not undermine the usefulness of the volume as a whole.

The typographical conventions are those which have found acceptance among Hittitologists as a group. Sumerian words appear in square capitals, Akkadian words in cursive capitals, Hittite words in italicized lower case letters. The syllabic signs of Sumerian words are joined by dots on the level of the bottoms of the letters, those of Akkadian and Hittite words are joined by hyphens midway between the tops and the bottoms of the letters. In the normalization of Akkadian the author has adopted the conventions of vowel notation employed by W. von Soden in his *Grundriss der akkadischen Grammatik* (circumflex to mark vowel length arising from contraction of two adjacent vowels, and macron to mark all other types of vowel length). In the normalization of Hittite he has not indicated vowel length, being convinced with A. Goetze that the use of extra vowel syllabic signs in Hittite orthography does not indicate vowel length. In the representation of *š* and *þ* he has decided to use the diacritics appropriate to the cuneiform signs, foregoing any attempt to decide upon the actual pronunciation of the Hittite *š* or *þ*. In the doubling of consonants it has been decided to follow the usual scribal practice. If *attas* ("father") is normally written with doubled *t*, it will be so written in the *Glossary*. In cases where no clear scribal preference exists, the word has been written thus: *šip(p)and-*. The same principle determined the choice of voiced, voiceless, and emphatic variants of stops. The author has no illusions about the presence

of a phoneme *q* in Hittite or Luwian. Yet to write *ak-ka₄-tar* instead of *aq-qa-tar* is only consistent, if one is prepared also to write *ak-kà-la-àš* instead of *ag-ga-la-àš*, since the only consistent theory of the spellings claims that stops represented doubly in the orthography are voiceless, while those represented singly and intervocalicly are voiced. Thus the principal arbiter has been the normal transcriptional values established for the cuneiform syllabary. In most cases this choice coincides with the spellings in *HWb* and in fact among Hittitological publications in general.

It was necessary to include a substantial number of footnotes, because many of the words are either (1) not to be found in the *HWb* but attested in the cuneiform texts, or (2) found in the *HWb*, but not with the meaning assigned to them here.

I have followed the practice of Cavaignac in including in this *Glossary* all of the relevant Sumerograms and Akkadograms. It is true that they are not "Hittite" words. So why should they be included in an *English-Hittite Glossary*? It is vital for anyone pursuing a synonym or distribution study to know *all* of the graphic entities which can serve to express a given concept. Without them he is also deprived of a considerable volume of passages to serve as composition models.

It may be that in the years ahead this *Glossary* will be reissued with many changes in detail and content, and perhaps with a few alterations of format. It is hoped, however, that the present volume will be of value to students and scholars alike and play some small role in furthering the development of Hittite studies.

February 1967.

Harry A. HOFFNER, Jr.
Brandeis University
Waltham, Massachusetts.

ABBREVIATIONS

I. Grammatical.

a	active voice	mp	medo-passive voice
abl.	ablative	n	neuter
adj.	adjective	N	noun
adv.	adverb	no.	number
acc.	accusative	obv	obverse
Akk(ad).	Akkadian	p.	page
c	common gender	part.	participle
col.	column	plur.	plural
coloph.	colophon	p-p	post-positional
dat.-loc.	dative-locative	pron.	pronoun
fn.	footnote	rev	reverse
gen.	genitive	sub	under
Heb.	Hebrew	Sum.	Sumerian
Hitt.	Hittite	Ugar.	Ugaritic
instr.	instrumental	V	verb
iter.	iterative	voc.	vocative

II. Bibliographical.

ABoT *Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri*. Istanbul, 1948.

AHw Von Soden, A.W., *Akkadisches Handwörterbuch*. Wiesbaden, 1965 f.

ANET *Ancient Near Eastern Texts relating to the Old Testament*. Edited by J.B. Pritchard. Princeton, 1950 ; 2nd ed., 1955.

ARMT *Archives Royales de Mari (Transcriptions)*, I-IX, XI-XIII, XV. Paris, 1950-64.

AT *The Alalakh Tablets*. Edited by D.J. Wiseman. London, 1953.

Bo. Unpublished tablets from Boğazköy (in museums of Istanbul and Berlin).

BoTU Forrer, E., *Die Boghazkoy-Texte in Umschrift* (WVDOG 41/42). Leipzig, 1922-26.

Bildbeschr. Brandenstein, C.G. von, *Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten* (MVAeG 46, 2). Leipzig, 1943.

CAD *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago and Glückstadt.

Corpus Herdner, A., *Corpus des tablettes en cunéiformes alphabétiques découvertes à Ras Shamra-Ugarit de 1929 à 1939*. Paris, 1963. (Mission de Ras Shamra, Tome X).

DAB Thompson, R.C., *A Dictionary of Assyrian Botany*. London, 1949.

DLL Laroche, E., *Dictionnaire de la langue louvite*. Paris, 1959.

Docs. Ventris & Chadwick, *Documents in Mycenaean Greek*. Cambridge, 1959.

EA	The El Amarna Tablets cited by the text numbers according to the edition by J. Knudtzon (followed also by S.A.B. Mercer).
GEW	Frisk, H., <i>Griechisches Etymologisches Wörterbuch</i> . Heidelberg, 1960- (current). (Α-σανχαρ).
HAT	Gesenius-Buhl, <i>Hebräisches und Aramäisches Handwörterbuch</i> . Berlin, 1959.
Hatt.	Götze, A., <i>Hattušiliš</i> . (MVAeG 29, 3). Leipzig, 1925.
Hipp. Heth.	Kammenhuber, A., <i>Hippologia Hethitica</i> . Wiesbaden, 1961.
HKL	Friedrich, J., <i>Hethitisches Keilschrift-Lesebuch</i> . Heidelberg, 1960.
HT	<i>Hittite texts in the cuneiform character from tablets in the British Museum</i> . London, 1920.
HWb	Friedrich, J., <i>Hethitisches Wörterbuch</i> . Heidelberg, 1952-4.
HWb Erg.	Friedrich, J., <i>Hekitisches Wörterbuch</i> , Ergänzungshefte 1-3. Heidelberg, 1957-66.
IBoT	<i>Istanbul Arkeoloji Müzelerinde bulunan Boğazköy tabletlerinde, seçme metinler I-III</i> . Istanbul, 1944-54.
IEJ	<i>Israel Exploration Journal</i> . Jerusalem, Israel.
JAOS	<i>Journal of the American Oriental Society</i> . Baltimore, Maryland.
JBL	<i>Journal of Biblical Literature</i> , Philadelphia, Pa.
JCS	<i>Journal of Cuneiform Studies</i> . New Haven, Conn.
JNES	<i>Journal of Near Eastern Studies</i> . Chicago, Ill.
KBo	<i>Keilschrifttexte aus Boghazköi</i> , I-XII, XIV (WVDOG, vols. 30, 36, 68-70, 72-3, 77, 79). Leipzig & Berlin, 1923-63.
KUB	<i>Keilschrifturkunden aus Boghazköi</i> , I-XXXIX. Berlin, 1921-65.
LTU	Otten, H., <i>Luvische Texte in Umschrift</i> . Berlin, 1953.

Manuel	Labat, R., <i>Manuel d'Epigraphie Akkadienne</i> , 3rd ed. Paris, 1959.
MSL	<i>Materialen zum sumerischen Lexikon</i> . Edited by B. Landsberger. Rome, 1937- (current).
MVAeG	<i>Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft</i> . Leipzig.
OLZ	<i>Orientalische Literaturzeitung</i> . Berlin and Leipzig.
Orientalia	N(ova) S(eries). Rome.
RA	<i>Revue d'Assyriologie et d'Archéologie orientale</i> . Paris.
RHA	<i>Revue Hittite et Asianique</i> . Paris.
ŠL	Deimel, A., <i>Šumerisches Lexikon</i> . Teil II. Rome, 1928.
TR	Otten, H., <i>Hethitische Totenrituale</i> . Berlin, 1958.
Umsiedl.	Kronasser, H., <i>Die Umsiedlung der schwarzen Gottheit</i> . Wien, 1963.
UT	Gordon, C.H., <i>Ugaritic Textbook</i> (AnOr 38). Rome, 1965.
VBoT	<i>Verstreute Boghazköi-Texte</i> . Edited by A. Götze. Marburg, 1930.
WdO	<i>Die Welt des Orients</i> . Göttingen.
WUS	Aistleitner, J., <i>Wörterbuch der Ugaritischen Sprache</i> . Berlin, 1963.
ZA NF	<i>Zeitschrift für Assyriologie und vorderasiatische Archäologie</i> . Berlin. (Neue Folge).

absent, to be : <i>waggar-</i>	adorn, to : <i>burai-, unuwai-</i>
abundance : <i>iyatar, miyatar,</i>	adversary : <i>burtalli-</i>
<i>dameta(r)</i>	adviser : <i>taraššawala-</i>
abundant : <i>iyatnuwant-, mekki-</i>	afflict, to : <i>dammēšhai-</i>
abundant, to be : <i>hap-, makkeš-</i>	afraid : <i>kuwayamma(nt)-,</i>
abuse : <i>dammēšba-</i>	<i>nabbant-</i>
accumulate, to : <i>babbariya-,</i>	afraid, to be : <i>nab-, našbariya-</i>
<i>maknu-</i>	afraid, to make : <i>batuganu-,</i>
acknowledge, to : <i>šak-</i>	<i>nabšarnu-</i>
acrobat : <i>tarwešgala-, LÚHUB.BI</i>	after birth : <i>UZUŠALITU</i>
adjure, to : <i>linganu-</i>	aged (foodstuffs) : <i>LIBIR.RA</i> ¹
administer, to : <i>maniyan-</i>	aged (persons) : <i>ŠU.GI</i>

1. The reading LIBIR for the sign which has previously been read as U.DAR (Friedrich, *Heth. Keilschriftlesebuch*, II, p. 40) or UGUN/IŠDAR (Deimel, *ŠL*, II, 418 : 12) can be justified paleographically. An examination of the shapes as found in the references listed below will reveal that they fit the U shape  (HKL, II, no. 208) just as well as they do the IŠDAR (HKL, II, no. 206) or the U+DAR (cf. HKL, II, no. 15). Furthermore, the associations of LIBIR/"U.DAR" in Sumerograms fit the idea "aged, old" much better than any meaning proposed for U.DAR.RA. Compare the following : (1) NINDA LIBIR.RA "old/stale bread" with NINDA GIBIL "new/freshly-baked bread" (KUB XII 44 rev iii 22 with KUB X 91 rev iii 11) and NINDA *a-a-an* "warm (freshly-baked) bread" (KBo X 34 i 5, 36 i 5, 10, etc.). (2) GA.KIN.AG ERÍN LIBIR.RA (KUB XXXI 71 rev iv 14) "aged cheeses for the troops" with GA.KIN.AG HÁD.DUA (KBo X 34 i 26) "dried (aged) cheeses" (cf. *JAOS* 86 [1966], p. 31, where Hittite cheese references are discussed extensively. Compare also use of ERÍN with NINDA and HAŠHUR (IBoT I 36 obv ii 3, 7, 50, 54, 58). (3) GIŠPÈŠ LIBIR.RA (KUB XXXI 71 rev iv 15) "aged (dried) figs" can be compared profitably with Ugaritic *dblt ynt* (*UT* 55 : 28 ; 56 : 23). (4) GIŠGEŠTIN HÁD.DUA LIBIR.RA *bar-ra-an* (KUB XXXI 71 rev iv 15) "aged spoiled raisins" can be compared with Ugaritic *šmqm ytrm* (*UT* 55 : 28 ; 56 : 24). (5) TÚGparnaš LIBIR.RA (KUB XIII 35 obv i 48) should be contrasted with TÚGparnaš GIBIL in the sameline and compared with TÚGLU-BÁ-RI SA₅ (KUB XVIII 29 rev iv 6) "a red, fine old garment" (cf. also *AHw*, I, 560 *sub lubāru*, where a *lubāru sāmu* is listed). (6) LÚSANGA LIBIR.RA (KUB XVII 35 obv i 24) can be contrasted with LÚSANGA GIBIL

agree, to : *malai-*
 agreeable, to be : *waš-* (Vmp)
 agreement : *maliyašba-*
 alabaster : *NA₄AŠ.NU₁₁.GAL*
 ale-wife : *SAL KAŠ.NA*
 alert, to be : *pabšanuwanza eš-*
 alive : *bušwant-*
 alive, to be : *buš-, bušwai-*
 all : *humant-, dapiyant-*
 allocation : *tarnat-* (Nc)
 ally : *warri-*
 alone : *minu-, wannummiya-, l-aš*
 altar : *ištanana-, GIŠZAG.GAR.*
 RA
 amusement : *duškarat-*
 ancient : *annalla/i-*
 anger : *karpi-, kartimmiyat-,*
 Šawar, TUKU.TUKU
 anger, to : *kartimmiyab-*
 angry : *baršallant-, karpiwala-,*
kartimmiyawant-, lelaniyat-
Šant-, Šawaniyawant-
 angry, to be : *kappilazza-,*
kappilab-, karpeš-, kartimmeš-,
kartimmiya-, lelaniya-, TUKU.
TUKU(-eš)-
 angry, to make : *kartim(miya)nu-*
 animals : *huitar, huitnant-*
 ANIMALS : Quadrupeds.
awiti-
bartagga- : bear (?), snake (?)

UDU *iyant-* : sheep
libša[: buffalo
paršana- : leopard
šayu-
šaša- : antelope
šuppal- : head of large cattle
šuppalant : head of large cattle
tarwiyalli-
tišanu- : buffalo
ulippana- : wolf
GUDĀB : cow
GUDAM : wild steer
AMAR : calf
AM.SI : elephant
ANŠE : ass
ANŠE.GİR.NUN.NA : mule
ANŠE.KUR.RA : horse
ĀŠ.SAL.GĀR : young sheep
 (also spelled *SAL.ĀŠ.GĀR*)
AZ : bear
DĀRA : mountain goat
DĀRA.MAŠ : stag
EME : jenny
GUD : ox
GUD.MAH : bull
KA₅.A : fox
MĀŠ : goat
PĒŠ.(TUR) : mouse
ŠAH : pig
ŠAH SAL.AL.LAL : sow ²
 UDU.KUR.RA : antelope

of lines 23, 25, 26, etc. in the same context. (7) *EM-ŠA LIBIR.RA* (KUB XII 44 rev iii 22) "aged rennent" is to be compared with the *GA.KIN.AG ERÍN LIBIR.RA* listed above.

2. The compound Sumerograms *ŠAH SAL.ALLAL* (KUB XXXV 142 rev iv 6) and *UR.GI₇ SAL.ALLAL* (KUB XXXV 142 rev iv 7) militate

UDU.U ₁₀ : ewe	appoint, to : <i>maniyab-</i> , <i>weriya-</i>
UDU.ŠIR : ram	apprentice : LÚ/SALKAB.ZU.ZU
UDU.U ₁₀ : ewe	approach, to : <i>maninkuwan</i> <i>pai</i> ,
UG.TUR : leopard	<i>maninkuwanab-</i> , <i>šalik-</i>
UR.BAR.RA : wolf	approve, to : <i>malai-</i> , <i>palkuya-</i>
UR.GI ₇ : dog	apricot : HAŠHUR.KUR.RA
UR.GI ₇ SAL.AL.LAL : bitch ²	archer : LÚ GIŠBAN
ÜZ : nanny goat	arise, to : <i>arai-</i>
ARNABU : hare	arm : <i>išbunau-</i> , Ā
ankle : <i>patalba-</i> , KURSINNU	armpit : <i>dannareššar</i>
anklet : <i>patalba-</i> , HAR GİR	army : <i>kula</i> , <i>labba-</i> , <i>tuzzi-</i> ,
announce, to : <i>tarkummai-</i>	<i>tuzziyan-</i> , ERİN.MEŠ, KARAŠ
annually : MU-tili, MU-ti MU-ti	aromatic plants : ŠIM.HI.A
anoint, to : <i>išk-</i> , Ī	arouse, to : <i>arai-</i> , <i>harnamniya-</i> ,
anointed : <i>iškant-</i> , <i>tazzelli-</i>	<i>labbilahbešk-</i> , <i>lablahbinu-</i> ,
ant : <i>lalakuešša-</i>	<i>ninink-</i>
ant swarm : <i>lalakueššar</i>	aroused : <i>lablabbi-</i>
antelope : Šaša-, UDU.KUR.RA	arrogance : Šallakardatar
anus : arra-	arrogant, to be : Šallakardai-, Šallakardab-
appear, to : Šiya- (Vmp), dug-, uwa-	arrow : <i>nata/i</i> , Šubmili- (?), Šiyattal- (?) ³ , GI, GIKAK.Ū.
appease, to : <i>talliya-</i> , <i>waršanu-</i>	TAG.GA
apple : HAŠHUR	

against the customary rendering of SAL.ALLAL as "female draught animal" (cf. *HWb*, sub ANŠU SAL.ALLAL, ANŠUGİR.NUN.NA SAL.ALLAL, and ANŠU.KUR.RA SAL.ALLAL). Sows and bitches would hardly be used as draught animals. It seems more likely that SAL.ALLAL is just a variant mode of indicating the female of the species, especially when there is no distinct Sumerogram for the female (as in the case of ÜZ, GUDÁB, UDUU₁₀). Methodologically, one would wish to find the simple *ANŠU.KUR.RA SAL "mare" before he would concede that ANŠU.KUR.RA SALALLAL means "draught mare"; cf. Or. NS 35 (1966), pp. 399-400.

3. Without insisting that Šiyattal be rendered "arrow" in all of its occurrences (such as in the problematic Ullikummi passages, where "blade" may indeed be superior) allow me to allude to the interesting sequence GISBAN .. GI-tal .. ISPATI "bow .. arrow .. quiver" in KUB XXVII 6 obv i 11, 18. The phonetic complement *ri/tal* fits neither the other Hittite

artisan : <i>BĒL QĀTI</i>	baetyl : <i>huwaši-</i> , NA ₄ ZI.KIN
ask, to : <i>punuš-</i> , <i>wek-</i> , <i>wewak-</i>	bag, leather : KUŠA.GĀ.LĀ
ass : ANŠE, (Luwian :) <i>targaš(a)-na-</i>	bait : <i>kuwankunur-</i>
assembly : <i>ašeššar</i> , <i>panku-</i> , <i>tuliy-</i>	bake, to : <i>šanbuwai-</i> , <i>zanu-</i>
associate with, to : <i>arallai-</i> , <i>harpiya-</i> , <i>lam-</i>	baked : <i>šanhunt-</i>
astragalus : UZUZI.IN.GI	baker : LŪ.NINDA.DŪ.DŪ,
atonement payment : <i>maškan-</i> , <i>parkan-</i>	LŪ.NINDA.ŠE
atonement, to make : <i>lilai-</i>	balance : <i>elzi-</i> , GIŠNUNUZ,
attach, to : (legal) <i>appat(a)riya-</i>	GIŠNUNUZ ZI.BA.NA
attack, to : <i>anda ar-</i> , <i>šarb-</i> , <i>walb-</i> , <i>parb-</i>	balance, to : <i>arha ganaganu-</i>
attack, threatening to : <i>šarbuntalli-</i>	ball : <i>purpura-</i>
attention, to pay : <i>hanhaniyai-</i>	band : <i>bulali-</i> , <i>išbiyal-</i> , <i>lupanni-</i>
augur : LŪ.IGI.MUŠEN, LŪ.MUŠEN.DŪ	banish, to : <i>arha uwiya-</i> , ZAG-an zainu-
avenge, to : <i>anda šanb-</i> , <i>appa</i> <i>šanb-</i> , <i>ešbar šanb-</i> , <i>kattawatar</i> <i>šanb-</i>	bank (of river) : <i>wappu-</i>
avoid, to : <i>mutai-</i>	barber : <i>tabiyali-</i> (?), LŪ ŠU.I, ŠU.I-tara- (?) ⁴
award the verdict to, to : <i>šaraz-</i> <i>ziya-</i> , <i>šarlai-</i>	bark (of tree) : <i>burpa/ušta(n)-</i>
axe : <i>ateš(ša)-</i> , <i>šummittant-</i> , HASSINNU, PĀŠU	barn : Ē IN.NU.DA
back : <i>iškiš(a)-</i>	basalt : NA ⁴ <i>kunkunuzzi-</i> , NA ⁴ ŠU.U-zi-
bad : cf. evil	base : <i>palzabha-</i> / <i>palzašha-</i>
	basket : <i>erbui-</i> , <i>kištu-</i> , <i>pattar-</i> , <i>puriyalli-</i> , <i>šehelliški-</i>
	basket-bearer : <i>erbuitalla-</i>
	basket-weaver : LŪ AD.KID
	bath-house : Ē DU ₁₀ .ŪS.SA, ētarnu-
	bathe, to : <i>warp-</i>

words for "arrow" or "reed" nor the common Akkadian words (e.g., *uṣṣu*, *mulmulla*), but it would fit *šiyattal*.

4. ŠU.I-tara- (KUB XXXVI 95 rev iii 4) occurs in the same small fragment with GIŠšiyattal "razor, blade, arrowhead?", the Sumerogram for which is GIŠŠU.I. Compare the other occupational suffixes *-tara-* such as *weštara-* "herdsman" (from *weš-* "to graze"), and LŪ AD.KID-*tara-* (KUB XIX 5 obv 33) "basket weaver".

battle : *ḥullanzai*, *ḥullanzatar*,
ḥullanzeššar, *zabbi-*
 battle, to do : *ḥullai*-/*ḥulliya*-,
ḥulhuliya-, *kururiya*-, *zabbiya*-
 battle-readiness : *ḥuda*-
 bead : *NA₄NUNUZ*, *kunnan-*
 beak (of bird) : *KAxU*
 beam : *GIŠ.MAH*
 bean : *šumeššar*, *GU.GAL.GAL*
 bear : *bartagga*- (?), *AZ*
 beard : *zamangur*-
 beard-hair : *išbeni*-/*išhiyani*-
 bearded : *šamankurwant*-
 beautiful : *mišriwant*-
 beauty : *mišriwatar*
 become, to : *kikkiš*, *kiš*-
 bed : *haputi*-, *namulli*-, *nathbi*-,
šašt(a)- *GIŠNĀ*, *MADNĀNU*,
MAYALU
 bed, to go to : *neku*, *šašti* *pai*-
 beddings : *GIŠNĀ-anteš*, *TŪG ŠA*
GIŠNĀ
 bedposts : *paiyalli*-
 bedroom : *É.ŠĀ(-nant-)*
 bee : *NIM.LĀL*
 bee-keeper : *LÚ NIM.LĀL*
 beer : *šeššar*, *KAŠ*
 beer-bread : *BAPPIR*
 befall, to : *para* *pai*-
 beget, to : *DUMU(.MEŠ)* *iyā*-
 believe, to : *ba*-
 belittle, to : *tepnu*-

beloved : *aššu*-, *aššiyant*-
 beloved, to be : *aššiya*- (Vmp)
 beloved, to make : *aššiyanu*-
 belt : *išbuzzi*-, *gapari*-, *maššiya*-,
maštami-, *TŪG İB.LAL*, *TŪG*
E.İB (?), *TAHAPŠU*
 belt-maker : *LÚĚPIŠ TAHAPŠI*
 bend, to : *lak*-, *lilak*-
 besmear, to : *išk*-
 beverage : *akuwatar*
 BEVERAGES :
hapuštiya-
ḥarnai- : milk
limma-
marnu(want)-
pankur- : milk (?)
parḥuena-
šeššar : beer
šiyanta-
tawal-
teriyalli-
walhi-
wiyana- : wine
zizzaḥi-
GEŠTIN : wine
*GEŠTIN GIBIL*⁵ : new wine
*GEŠTIN EM-ŠA*⁶ : sour wine,
 vinegar
*GEŠTIN KU*⁷ : sweet wine
*GEŠTIN.LĀL*⁷ : honeyed wine
KAŠ : beer
*KAŠ.LĀL*⁷ : honeyed beer (?)

5. KUB XXV 14 obv iii 2, 4, 9, 11 and KUB X 48 obv i 4.

6. ABoT 7 obv i 11 and FHG 9 i 5.

7. KUB XXVII 49 rev iii 37. Culturally compare *Krt*: 82, 165 at Ugarit and μελιηδέα οἶνον in *Iliad* VI: 258 and X: 579. Since wine mixed

beware, to : *auš-*

bind, to : *ašariya-, hamenk-, harp-,*
iššai-/iššiya-, kaleliya-

bird : *wattai- (?)*

BIRDS :

alliya- : an oracle bird

alili- : an oracle bird

aramnant- : an oracle bird

aramni-

arši(n)tatbi- : an oracle bird

arda-

aššuraššura- : cf. *Šurašura-*

baļwašši- : an oracle bird

baļpupa/i/u- : hoopoe (?)
 owl (?)⁸

bara(n)- : eagle

bařrani- : cf. MUŠEN KASKAL

baštapi- : an oracle bird

buša- : an oracle bird

buwa(ra)- : an oracle bird ;
 hootowl (?)

cf. Akkadian *bu'a*.

iparwašha-/iparwašši- :
 an oracle bird

kakkapa- : partridge

kallikalli- : falcon

kalmuši- : an oracle bird

*kiprīti-*⁹

labbanza(na)- : stork (?) ;

maršanašši- : an oracle bird

miyanašši- (?)

mutamuti- (?)

pattarpalhi- : an oracle bird

pera/i-

*šaluwašaluwa-*¹⁰ : an oracle
 bird

šalwini- : an oracle bird

šulupi- : an oracle bird

Šurašura- : cf. *aššuraššura-*

tapašši- : an oracle bird

tarla-

tarwiyalli- (?)

tarumaki- : woodpecker (?)

ura/iyanni- : an oracle bird

zariyanalli- (?)

zinzapu- : dove

*zizzipki-*¹¹ : an oracle bird (?)

ĀMUŠEN : eagle

with LĀL is called GEŠTIN KU₇ in KUB XII 5 obv i 21, it is quite likely that "honeyed wine" is elsewhere designated by GEŠTIN KU₇. Compare also the interesting KAŠ.LĀL in KUB XXX 32 rev iv 8.

8. RHA 76 ['65] 12-13, 15-16. A form with a theme (*baļpupa-*) may exist in the broken text KUB XII 13 : 2 [*ba-p*]u?-pa-ašMUŠEN. Landsberger has recently proposed that the *baļpupi-* bird is the hoopoe (Greek ἔποψ, Latin *upupa*) (WdO III ['66] 264). It is true that the name is probably onomatopoetic in some fashion, but one would wish to find the Akkadian name for the hoopoe *kubšānu/hašibāru* in lists like those prepared for RHA 76 ['65] 14-15 in order to identify the *baļpupi-* with certainty.

9. RHA 76 ['65] 15-16.

10. KUB XVIII 3 rev iv 4 (*šal-u-wa-šal-wa-aš*).

11. KUB XVIII 14 rev iii 15 (*zi-iz-zi-ip-ki-iš*).

MUŠEN <i>HUR-RI</i> :	black : <i>hanzana-</i> , <i>dankui-</i>
Tadorna (?) ¹³	black, to make : <i>dankuwah-</i>
MUŠEN KA ₅ .A : fox-bird (??), vulture (?) ¹⁴	blade : <i>šiyattal</i> (?), EME
MUŠEN GAL : duck	blame, to : <i>hanbaniya-</i> (?)
MUŠEN KASKAL ¹⁵ :	blanket : <i>huwammaliya-</i>
cf. <i>barrani-</i>	<i>HULLANU</i> (?)
KASKAL : is perhaps a rebus here ?	blasphemy : <i>burdiyaš uttar</i>
SIMMUŠEN : swallow	blind : <i>dašwant-</i> , LÚ IGI.NU.
SÚR.DÚ.AMUŠEN : falcon	GÁL
TU.TURMUŠEN : dove	blind, to : <i>dašuwah-</i>
ĒRIBUMUŠEN : crow	blood : <i>ešhanant-</i> , <i>ešhar</i> , <i>mani-</i> ,
TUTTUMUŠEN ¹⁶ : cf. <i>dūdu</i> as Akk. birdname	MUD, <i>ADAMMU</i>
bird-watcher : LÚ IGI.MUŠEN, LÚ MUŠEN.DÚ	blood, to shed : <i>ešhar iya-</i>
birth, to give : <i>baš-</i> , <i>baš-</i>	blood-red : <i>ešharwant-</i>
birthstool : <i>bašsalli-/bašsalli-,</i> <i>kuppeššar</i> (?) ¹⁷	blood-spattered : <i>ešhanuwant-,</i> <i>ešbaškant-</i>
bite, to : <i>wak-</i>	blood-relationship : <i>išhanittaratar</i>
	bloody, to make : <i>ešbarnu-,</i> <i>ešbarnumai-</i>
	blot out, to : <i>kištanu-</i>
	blow, to : <i>parai-</i> , <i>parip(a)rai-</i>

13. Landsberger, *WdO* III ['66] 262-7.

14. KA₅.A in some contexts certainly seems to represent an oracle bird (KUB XVIII 12 obv i 11 ; 15 obv 12 ; KUB XXII 38 rev iv 21 ; KUB V 11 i 20 ; etc.). It would be tempting to read MUŠEN.HI.A KA₅.A.HI.A in KUB XXIV 14 ii 20 and 24 as a single plural subject rather than as a compound one (*i.e.*, "vultures" rather than "birds and jackals"). If the KA₅.A is in fact a bird, could he be the *zibū* vulture (*CAD* Z 106) ?

15. KUB VII 50 : 3. Perhaps MUŠEN KASKAL is a rebus for MUŠEN *barraniš*?

16. KUB XV 27 obv ii 4 : TU-UT-TUMUŠEN. Prof. von Soden in private communication suggests equating with the Akkadian birdname *dūdu* (*AHw*, I, 174b).

17. The woman sits on the *kuppeššar*, while giving birth (KUB XXX 29 obv 4, 6).

blue : *andara-*, ZA.GİN
 blue, to make : *andarešk-*
 blunt : *alpu-* (?)
 boast, to : *walla-*
 boat : cf. ship
 body : *tueggə-*, NÍ.TEMEŠ
 BODY, HUMAN. Parts of.
 Head & Neck Region
aiš- : mouth (KAxU)
enera- : eyebrow
balant- : head (SAG.DU)
balbalzana-
bařsar/bařsan- : head
 (SAG.DU)
bazzizzi- : ear (GEŠTU)
bubburta/i-/burburta- :
 windpipe
bupallaš- : scalp (?), skull (?)
ištamana- : ear (GEŠTU)
kapru- : throat (?)
kuttar : shoulder/neck (?)
lala- : tongue (EME)
laplipa- : eyelash
meni- : face
pappašala- : oesophagus
puri- : lip (KAxNUN)
šakui- : eye (IGI) IGI.bi.a =
šakuwa : eye
šišai- : tooth (?) (KAxUD)
tetana- : hair
titita- : pupil of eye
tarna- : skull
zamangur : beard
 KAxAKAK : nose
 BODY, HUMAN.
 Arms & Upper Torso.
erai- : part of the liver

babri- : diaphragm
bazzil- : fist (UPNU ; GEŠPU)
iščunau- : upper arm, biceps
iškiš(a)- : back
kalulupa- : finger (ŠU.SI)
kard- : heart (ŠA)
keššar(a)- : hand (ŠU)
lišši- : liver
mazeri- : part of liver
muhrat- : rib (TI)
nipašuri- : gall duct (?)
paltana- : shoulder
panduba- : stomach (?),
 bladder (?)
šankuwai- : fingernail
 (UMBIN)
šentabi- : part of liver
 (KI.GUB?)
taggani- : chest
dannareššar : armpit(s)
tapuwaš- : side
tita(n)- : teat (UBUR)
 IGI.BAR : groove on liver
ZÍ : gall bladder
 UZUMUR. GU : spine
 BODY, HUMAN. Lower Torso.
arra- : anus
arlip- : penis (???)
bašpuša(nt)- : penis (?)
bašpušaš-
bařniu- : penis (???)
kamaršuwant- : colon (?)
karat- : intestine(s)
 (UZUNÍG.GIG)
genu- : penis
genzu- : lap, womb
lalu- : (erect) penis

šarbuwant- : uterus, placenta	border fort : <i>aw(a)ri-</i>
KALÁM : kidney	border guard : <i>awriyala-</i>
BODY, HUMAN. Legs.	bordering : <i>arabzena-</i>
<i>barganau-</i> : sole (of foot)	born : <i>haššant-</i>
<i>ikt-</i> : calf, shank	bottom : <i>palza</i> (?)
<i>kalulupa</i> : toe	bound : <i>išbiyant-</i> , <i>hamenkant-</i>
(ŠA GİR UZUŠU.SI)	boundary : <i>arha-</i> , <i>irha-</i>
<i>genu-</i> : knee	bow down, to : <i>aruwai-</i> , <i>bink-</i> ,
<i>parš(i)na-</i> : thigh	<i>kaniniya-</i>
<i>pata-</i> : foot (GİR)	bow : GIŠBAN
<i>patalha-</i> : ankle	bowstring : <i>išbunau-</i> (?), <i>ištagga-</i>
<i>walla-</i> : thigh	boy : <i>pappanikni-</i>
UZUZI.IN.GI. : astraglus,	bracelet : HAR ŠU
ankle bone	braid, to : <i>šumumab-</i> ¹⁹
UZUNAGLABŪ ¹⁸ : loins	branch : <i>alkišta(n)-</i> ²⁰ , ARTU
(UZUBAR.SIL)	brandish, to : <i>iškidab-</i> ,
bolt : <i>battalu-</i> , <i>battalwant-</i> ,	(GİR) takš-
<i>zakki-</i> (?)	brave : <i>haštali-</i> , <i>tarbuili-</i>
bolt, to : <i>batalwai-</i>	brazier : <i>pabbnunalli-</i> , GUNNI
bond : <i>ašara-</i>	bread : <i>zuwa-</i>
bone : <i>haštai-</i> , <i>haštiyant-</i>	BREAD, Varieties of ²¹ :
booted : šarkuwant-	<i>alalunza</i> ²²
border : <i>arha-</i> , <i>irha-</i>	<i>alattari-</i>

18. KUB X 62 rev v 4 (UZUNA-AG-LA-BU).

19. KUB XXIX 1 obv ii 43 *kenupi-ma-šan anda ŠA UR.MAH ūšai paršnaš UZUššai ū-mu-ma-ab na-at har-ak*, "in the *kenupi* braid together the tail of a lion (and) the tail of a panther and hold them (together)!" The passage concerns a magical ritual to insure that likewise the heart and soul of the king will be one (cf. Goetze's translation in *ANET*², 358). Here as elsewhere in Hittite texts there is no compelling reason to interpret ūšai as "tooth". Is there an etymological link between *šumumab-* and *šummanza*?

20. Also in the composites GIŠbatalkešna- and *ta-pal-ku-uš-ta-na-an*SAR (KUB XXIV 14 i 6).

21. The NINDA names will be treated *in extenso* and in detail in the writer's forthcoming monograph *The Baking Industry of Hittite Anatolia*.

22. KUB XVII 12 obv ii 21, 30.

allina[<i>ʃʃi</i>]- ²³	<i>iʃgarant-</i>
alpašši- ²⁴	<i>ištappulliyant-</i>
ammeyant-	<i>iduri-</i>
ampanzi	<i>gabari-</i>
am?-pu-ra-	<i>kaggari-</i>
a-a-an (*ayan)	<i>kalmah[</i>
anahi-	<i>kar-ʃi-ya[</i>
armanni-	<i>katai-</i>
arma(n)talanni-	<i>kiʃtu-</i>
arpamar	<i>gullant-</i>
bašši-	<i>kuwanzundaʃʃi-</i>
barnantaʃʃi-	<i>lallamuri-</i> ²⁷
bašši-pa-u-wa-an-te-eš	<i>makalti-/makanti-</i>
barpana-	<i>mitgaimi-</i>
bašši-	<i>miumiu-</i>
baššupanni-	<i>muhbila-/muhbuila-</i>
barzazu-	<i>mulati-</i>
bawattani-	<i>muriyala/i-</i>
bašši- ³²	<i>nabiti-</i>
bazzizzita	<i>ninattanni-</i>
bimma-	<i>niniyami-</i>
bušši- ²⁵	<i>nu/pat/tar-ra-ti</i>
burupi-	<i>parša-</i>
butbutalla-	<i>paršiul-</i>
bu-ut-n[i-ik-ki]- ²⁶	<i>paršulli-</i>
iyatti-	<i>partanni-</i>
impadukil(i)-	<i>pihaddaʃʃi-</i>
ippinita	<i>piyantall(a/i)-</i>

23. KUB XXV 50 obv ii 2: NINDA *al-li-na-[aš-ši-iʃ]* restored from unpublished duplicate 2201/g I 3 kindly communicated to me by Prof. Laroche.

24. KBo II 4 obv ii 22, rev iii 26, iv 4.

25. KBo IX 148:8; KUB VII 54 obv i 5-6.

26. KBo XIV 89 rev iv 3 (NINDA *bu-ut-n[i-ik-ki]*) restored as homonym of DUG name on analogy of NINDA names: *bašši-*, *buppara-*, *burupi-*, etc.

27. KUB XXXII 128 i 8 (complete) with fragmentary KUB XXV 46 obv ii 12 and KUB XXVII 19 iii 5.

<i>pulli-</i>	<i>turuppa-</i>
<i>punniki-</i>	<i>tuzzi-</i>
<i>purpura-</i>	<i>wagata-</i>
<i>šarama(n)-</i>	<i>wagatašan-</i>
<i>šara marrant-</i>	<i>wageššar</i>
<i>šar-ku-uš[</i>	<i>walpailanni-/walpaimanni-</i>
<i>šarli-</i>	<i>wantili-</i>
<i>šarnešnili-/šarišnili-</i>	<i>warmannizi</i>
<i>šena-</i>	<i>warnaš</i>
<i>še-er-ku-ra-an-te-eš</i> ²⁸	<i>wiyattatar</i>
cf. DUGkattakurant-	<i>wišta-</i>
<i>šiliwan-</i>	<i>wištatnimi-</i>
<i>šiluba-</i>	<i>zannia</i>
<i>šiwandanni-</i>	<i>zapabi-</i>
<i>šiwandananni-</i>	<i>zappinni-/zipinni-/zinnipi-</i>
<i>šuppi-</i>	<i>ziggawani</i>
<i>takarmu-</i>	<i>zippulani-</i>
<i>takarti-</i>	<i>zippulašši-</i>
<i>dannaš-</i>	<i>zippuriya[</i>
<i>taparwašu-</i>	<i>zu-un-z[u-</i>
<i>tarbuntiti-</i> ²⁹	NINDA BABBAR : white bread
<i>tarpala-</i>	NINDA BA.BA.ZA
<i>tawaral-</i>	NINDA GIŠBANŠUR : table bread
<i>tuburai-</i>	
<i>tunaptu-</i>	
<i>duni-</i>	NINDA ERÍN.MEŠ : cf. <i>tuzzi-</i>
<i>tunik-</i>	NINDA GIBIL : fresh bread

28. KUB IX 2 obv i 19. Prof. Laroche has pointed out that the KU is drawn more like a MA. He would read it as *ma*, but to the writer the comparison with DUGkattakurant- is too compelling to ignore. In this case I am forced to conclude that the sign is carelessly drawn and that KU is intended to be read. This and other composite forms are discussed in *Or. NS* 35 [1966], pp. 394-395.

29. KUB XII 16 obv i 16 and KUB XX 12 : 3, 8, 10, contexts in which food products predominate. Comparing NINDANinattanni-, NINDAšiwandanni-, and NINDA.KUR₄.RA TUR dGul-aš-ša-aš, I suggest that the *tarbuntiti-* was likewise a loaf shaped into a statuette of the deity.

NINDA GÚ.GAL :	bread from chick-pea flour	shaped like cattle & sheep
NINDA GÚ.G :	(kukku-cake)	NINDA.KUR ₄ .RA Ī :
NINDA.Ī :	bread with oil	bread with oil
NINDA.Ī.E.DĒ.A :	(mersu-bread/cake)	NINDA.KUR ₄ .RA IM-ZA :
NINDA IM-ZA :	sour bread	sour bread
NINDA KA <small>x</small> UD ³⁰ :	loaf shaped like tooth	NINDA.KUR ₄ .RA.HI.A
NINDA KASKAL-NI		KAx[U] EME 12 KAxD.
NINDA KAŠ ₄ :	runner's bread	MEŠ ³³ : loaves shaped like mouth, tongue & 12 teeth
NINDA KU ₇ :	sweet bread ; cf. <i>mitgaimi-</i>	NINDA.KUR ₄ .RA ŠA
NINDA.KUR ₄ .RA :	thick bread ; cf. <i>barši-</i>	GIŠKAK : loaf shaped like a nail
NINDA.KUR ₄ .RA EME ³¹ :	loaf shaped like tongue	NINDA.KUR ₄ .RA KU ₇ :
NINDA.KUR ₄ .RA GA.KIN. AG :	cheese bread	sweet loaf
NINDA.KUR ₄ .RA GE ₆ :	dark loaf	NINDA(KUR ₄ .RA) LABKU :
NINDA.KUR ₄ .RA GÍ.DA :	long loaf	moist loaf
NINDA.KUR ₄ .RA.HI.A ŠA GUD UDU- <i>ya</i> ³² :	loaves	NINDA.KUR ₄ .RA URUNerik :
		bread baked in the town of Nerik
		NINDA.KUR ₄ .RA SA ₅ :
		red loaf
		NINDA.KUR ₄ .RA ŠE :
		barley bread
		NINDA.KUR ₄ .RA TUR :
		little loaf
		NINDA.KUR ₄ .RA U ₄ -MI :

30. See fig. 70 in A. Erman, *Aegypten u. Aegypt. Leben*, p. 223 for a tooth loaf.

31. KBo X 37 iii 36.

32. KUB X 21 rev iv 13-14. Compare the loaves in the form of recumbant livestock created by the personnel of the Egyptian royal bakeries depicted in A. Erman, *Aegypten und Aegyptisches Leben*², 224, fig. 71. This NINDA name confirms the interpretation of NINDA *hawiyasši-* as "loaf in the shape of a sheep" and invalidates the objections of J. Friedrich (*AfO* XXI [66] 83-4).

33. KBo X 37 iv 31.

daily bread	bridle : KUŠKA.TAB
NINDA.KUR ₄ .RA ZÍZ :	bridled : <i>išmeriyant-</i>
emmer bread	bright : <i>ašara-</i> , <i>harki-</i> , <i>lalukki-</i> ,
NINDA.LĀL : honey bread	<i>lalukkiwant-</i> , <i>mišriwant-</i>
NINDA.LIBIR.RA ¹ : old/stale	bright, to make : <i>ašarešk-</i> ,
bread	<i>lalukkišnu-</i>
NINDA MAR-RU : bitter	bring, to : <i>arnu-</i> , <i>pebute-</i> , <i>uda-</i> ,
bread	<i>uwate-</i> , <i>weda-</i> , <i>wivida-</i>
NINDA SIG : thin bread	bronze : ZABAR, <i>barašu-</i> ^{36 a}
NINDA ZI.ARĀ-aš	brushwood : <i>bašduir-</i>
NINDA TAPPINNU : bread	bucket, wooden : GIŠBUGIN
from coarse barley flour	build, to : <i>parnawai-</i> , <i>tak(ke)š-</i> ,
(Sum. <i>dabin</i>) ³⁴	<i>wete-</i>
break, to : <i>kinu-</i> , <i>lawar-</i> ,	bull : GUD.MAH, GUDALŪ
<i>duwarnai-</i>	burglarize, to : <i>taya-</i>
breast (teat) : <i>tita(n)-</i> , UBUR	burn, to (intr.) : <i>war-</i>
breast-feed, to : <i>tittiya-</i> ³⁵	burn, to (trans.) : <i>warnu-</i>
bribe : <i>maška(n)-</i>	burned : <i>lukkant-</i> , <i>urenant-</i>
brick : SIG ₄ (phon. <i>kalpašša-?</i>) ³⁶	bury, to : <i>bariya-</i>
bride : SALĒ.GE ₄ .A	bush : <i>babhal-</i>
bride-price : <i>kušata-</i>	butter : Ī.NUN
bridge : <i>armizzi-</i>	buttocks : <i>arra-</i> (?)
bridge, to : <i>armizziya-</i>	buy, to : <i>waš-</i>

34. Incorrectly read by Kammenhuber and Friedrich (*HWb* Erg. 2, p. 24) as a "Hittite" (phonetic) NINDA name. Cf. CAD A¹, p. 238b *sub akalu*, lexical section.

35. KBo XIV 98 i 17 (cf. Goetze, *JCS* 18 ['64], 93).

36. Goetze's reading of the GN URULum-na-*bi-la* as URUSIG₄-na-*bi-la* (*JCS* 18 ['64], 92) raises the question of the identity of this GN with URUKal-pa-aš-ša-na-*bi-la* (KBo X 10 obv iv 7). If they are the same, then the phonetic reading of SIG₄ "brick" would be **kalpaššana-*. For the reading of the LUM/SIG₄ as GUZ in TÚGGUZ.ZA see Dietrich and Loretz, *WdO* III ['66], 228⁹⁷. The reading GUZ/guz would not, however, be appropriate in this GN. TÚGGUZ.ZA = Akkad. *i'lū* (*CAD* I, 90-1). The *i'lū* as chair covering should be compared with the *xašas* of *Odyssey* XIX 97 f.

36 a. RHA f. 79 ('66), p. 181.

calf : AMAR
 call, to : *halzai-*, *kalleš-*, *lamniya-*,
weriya-
 calm, to : *galank-*, *palahša-*
 camp : KARAŠ, BĀD.KARAŠ
 campaign : *gim(ma)ra-*, *labba-*,
labbiyatar, *palša-/BAL-ša-*
 canal : *amiyar(a)-*, *artahbi-*, PA₅
 capital crime : *baršanaš* *aggatar*
 capture, to : *alš-*, *ep-*
 care for, to : *aršai-*, *bantiyai-*,
šaktai-
 carpenter : LŪ NAGAR,
 LŪ NAGAR IŠŠĪ
 carry off, to : *karp-*, *pebute-*, *peda-*
 carve, to : DU₈
 case (legal) : *hanneššar*, *uttar*,
 DI.(KUD)
 castrate, to : *karš-*, *parkunu-*
 catch up with, to : *bapuš-*, *anda*
wemiya-
 cease, to : *zinna-*
 celebrate (festivals), to : *ešša-*,
iya-, *katta* *hamenk-*
 cella : Ē.ŠĀ (KŪ.GA)
 cellarius : LŪ ZABAR.DAB
 censer : *abrušbi-*
 cereals : NUMUN.HI.A
 ceremony : *bažziwi-*, *bimma-*
 chaff : *ezzan-*
 chain : URUDUSĪR.SĪR
 chair : *kešbi-*, *tapri-*, *zahurti-*
 chamberlain : *hamena-*,
 LŪ.ŠĀ.TAM, LŪ Ē.ŠĀ
 change, to : *tameumah-*, *wahnu-*
 charge, to : DĪNAM *arnu-*
 chariot: GIŠGIGIR, *bulukanni- (?)*

chariot-driver : *išmeriyaš* *išba-*,
taršipala-, LŪ QART APPU
 charm, to : *alwanzab-*, *huek-*
 chase, to : *šiyattaliya-*
 cheek : *paršina-*
 cheese : GA.KIN.AG, GA.KIN.
 KAK
 chest (body) : *taggani-*
 chest (container) : GIGĀ
 (GIPISAN)
 child : *hammaša* (?), *baššant-*,
 DUMU
 childless : *wannummiya-*
 choke, to : *nubbar-*, *tubbai-*
 circle : *kaluti-* (?), *a/irba-*
 cistern : *luli-*, BURĪTU
 city : *happira-*, URU
 civilian captive : *arnuwala-*,
 NAM.RA
 claim, legal : *kattawatar*, DI.ŠAR
 clan : *baššatar*, *pankur* (?)
 clay : *purut-*, *puruteššar*, *wilan-*,
 IM, GIR₄ (baked clay)
 clean : *parkui-*
 cleanse, to : *šappišarab-*, *parkunu-*
 clear (legally), to : *parkunu-*
 cloak : *adupli-*, *šeknu-*, TŪGBAR.
 DUL₅
 close, to : *hatk-*, *ištap-*
 clothe, to : *išbuzziya-*, *putalliya-*,
šai-, *waš(šiya)-*, *šarkuwa-*, *anda*
zik-
 clothing : *waš(ša)pa-*, *waššuwar*
 CLOTHING. For entire body.
adulpli- : cloak
gapari- : light tunic
kariulli : full-length body veil

šarriwašpa- : tunic (?)
 šeknu- : cloak
 šepabi-
 TÚG BAR.DUL₅
 TÚG E.ÍB : cf. *gapari*-
 TÚG GUZ.ZA : cf. *WdO* III
 ['66], 228⁸⁷.
 TÚG.NÍG.LÁM
 CLOTHING. Undergarments.
kaluppa-
 CLOTHING. For the head.
ašuša- : earring
išbiyal- : headband (?)
ištamahura- : earring
kupabi- : man's headgear
kureššar : woman's headgear
gurpiši- : helmet (?)
lupanni- : headband
 AGA : tiara, crown
 TÚGBAR.SI : cf. *lupanni*-
 TÚGGABA
 GAD IGİ.HI.A : veil
 HUB.BI : earring
 TÚGSAG.DUL : cf. *kupabi*-
 CLOTHING. Belts & sashes.
išbuzzi-
kušiši-/kušitti-
maššiya- (TÚGŠA-GA-AN-DŪ)
maštaimmi-
 TÚGÍB.LAL
 TAHAPSU
 CLOTHING. Footwear.
patalla- : sock (?)
patalba-
 KAPALLŪ : hose (?)
 KUŠE.SIR : shoe
 TÚGGAD.DAM : leggings

HAR GİR : anklet ;
 cf. *patalba*-
 CLOTHING. Unclassified.
ḥapušant-
ḥupra-
ḥuzzi-
iškalleššar : torn garment
kinanta-
kukkullaimmi-
ku-wa-a[r-
mazakanni-
mutalliya-
parnanna-
puwaliya-
šašta- : nightshirt (?)
šepabi- : kind of shirt
tawalga(n)-
te-er-ma-az
wattarwiza[
 TÚGLUBĀRĪ¹ : "fine old
 garment"
 cloud : *alpa-*, *kammara-*, *URPU*
 club : *hattala-*, *GIŠ-ru*, *GIŠTUKUL*
 coachman : *taršipala-*
 cobbler : LÚĒPIŠ KUŠE.SIR
 coil, to : *ḥulaliya-*
 cold : *ekuna(nt)-*, *KAŞŪ*
 cold (n) : *ekunima-*
 cold, to become : *igai-* (Vmp)
 collar : *GISSI.GAR*, *kuttanalli-* (?)
 collide, to : *anda šišša-*
 colorful : *DAR.A*
 COLORS :
andara- : blue
eğlipakki-
eşharwant- : blood-red
baþlawant- : yellow-green

banzana- : black
 barki- : white
 kunza-
 kuwaliu- : dark blue (?)
 marušam(*m*)a- : red colored
 mit(*a/i*)- : red
 dankui- : dark, black (?)
 A.AB.BA : sea-colored
HAŞERTI : green
 SA₅ : red
 SIG₇.SIG₇-i- : green
 ŽA.GİN : blue
 comb, to : kišai-
 comb : GIŠGA.ZUM
 come, to : *ar*-, *uwa*-
 command : *batreššar*, *tapariya*-
 command, to : šešhai-,
 tapar(r)iya-, *watarnab*-
 commission, to : *weriya*-
 companion : LÚ/SALara-, ZAG-a-
 compel, to : GEŠPU-*ab*-
 compensation : šarnikzel
 compensation, to make : šarnink-
 compliance : *ħapanzuwalatar*
 comply, to : *ħap*-, *kariya*-, *kari*
 tiya-
 concubine : ţašant-, SALESIRTU
 CONDIMENTS :
 GA.RAŠSAR : leek
 GI.DÜG.GA
 SUM.SIKILSAR : onion
 ŠE.GIŠ.İ : sesame
 ŠE.LÜSAR : coriander
 UKUŠ : cucumber
 ÜTIN.TIR : cumin
 confidential : *kuništayalli*-
 conjure, to : *ħuek*-

conquer, to : *ħullai*-, -*za tarb*-
 consent, to : *malai*-, *mema*-
 consider, to : *kappuwai*-
 conspiracy : *kupiyati*-, INIM BAL
 constriction : *pittul(iya)*-
 consultation : IR-*liš*, IR-TUM
 contain, to : ŠÄ-it *ħar*-
 contend, to : *ħannittalweš*-
 contents : *MELQİTU*
 contest, to : *ħanna*-
 convene (intr.), to : *tarup*- (Vmp)
 cook (intr.), to : *zeya*- (Vmp)
 cook (trans.), to : *inu*-, *zunu*-
 copper : URUDU
 copper-worker : LÚURUDU.
 NAGAR
 copy (a tablet), to : *arba aniya*-
 cord : *išħamina*-, *išħimana*-,
 kapina-, *pittula*-, *ħuel*-,
 ħum(m)anza(n)-, *tiyammar*,
 ŠU.SAR
 corner : *ħalħaltumar*-, TUBUQTU
 corpse : *anħaššiwi*-, UZUGİR.
 PAD.DU
 corral : *ħali*-
 cough, to : *nubħar*-, *tubbai*-
 count, to : *kappuwai*-
 country : *gim(ma)ra*-, *utne*-
 courrier : LÚ KAŠ₄.E
 court : *ħanneššar*
 court, to bring to : *ittiħai*-
 courtier : *parnalli*-, DUMU
 Ē.GAL
 courtyard : *bila*-, *bilatar*
 cousin : *anninniyami*-
 cover : *ištappulli*-, *kurka*-
 cover, to : *ištāp*-, *kariya*-, *ħab*-

cow : GUD.ĀB
 crab : AL.LU₅.A
 cradle : *niniyalli-*
 craftsman : *ha(n)tantiyalli-*,
 BĒL QĀTI, **BĒL GIŠTUKUL**
 create, to : *šam(ma)nai-*
 crescent : *armanni-*, UD.SAR
 crime : *baratar*; *waštai-*, *waštul-*
 crippled, to be : *karmalaššai-*
 crockery : *kenupi-*
 crook, shepherd's : LŪ SIPA-as
 GIŠturi-³⁷
 crooked, to be : *lak-* (Vmp)
 cross, to : *zai-*
 crouch, to : *paršnai-*
 crouching : *paršnawant-*
 crow : **ĒRIBUMUŠEN**
 crown : *baršanalli-*, AGA, GILIM,
 KILILU
 crumble, to : *katta mummiya-*,
 arba paršulai-
 crush, to : *barra-*, *bašpa-*, *kuškuš-*/
 kuwaškuwaš-, *lawar-*, *lippai-*,
 malla-, *pakku-*, *pašibai-*, *puššai-*,
 puwai-, *zab(bu)rai-*
 cry out, to : *alalamnai-*, *taškupai-*,
 wiyai-, *wiwi-*
 cucumber : UKUŠ

cultivate, to : *aršai-/aršiya-*
 cultivated : *iyatniyant-*
 cultivated land : *arši-*
 cummin : **ŪTIN.TIR**
 (Luwian :) *tintinanti-*
 cupbearer : **LÚQA.ŠU.DU₈.A**,
 LÚZABAR.DAB
 cured (meat) : **ḪÁD.DU.A**³⁸,
 KÚM³⁹, **ŠĀBULU**⁴⁰
 curse : *hurtai-*, NAM.ERIM
 curse, to : *arrabħaniya-*, *hurta-*
 curtain : **KUŠNÍG.BĀR**
 cushion : *šarpa(šši)-*
 custom : *šaklai-*
 cut, to : *battai-*, *arba bappešmai-*,
 karš-, *garup-*, *kuer-*, *kukkurš-*,
 mark-
 cut down, to : *karš-*
 cutting board : **GIŠzaluwani-**
 daily : UD-*tili* (*šiwattili*), UD-*at*
 UD-*at*
 dairyman : **LÚĒPIŠ GA**
 damage : *kurkurai-*, *kurkurimma-*
 damaged : *harrant-*
 dance, to : *tarwai-*
 dancer : *tarwešgala-*, LŪ **ḪUB.BI**,

37. KUB XVII 8 rev iv 24.

38. UZU.ŪR.UDU **ḪÁD.DU.A** (KUB XXXIX 61 obv i 11), UZU **ḪÁD.DU.A** (KUB XIII 3 obv i 4). See also UZU.UDU<**ḪÁD**>.DUMES (KBo X 31 iii 31).

39. UZU.KÚM (KUB XXX 32 rev iv 10).

40. UZUŪR.UDU (KUB XXX 32 rev iv 10), *ARNABU* (KUB XXX 32 rev iv 11), and MUŠENHIA (KUB XXX 32 rev iv 12) are modified by **ŠĀBULU** "dried, cured".

LÚ ḥÚB.BI, LÚ ḥUB.BÍ
 dandle, to : *kunk-*
 danger : *kuwayammant-*,
 kuwayata-
 dangerous : *kuwayam(m)a-*
 dare, to : *bandalliyai-*
 dark : *kappant-*, *dankui-*
 dark, to be : *dankueš-*
 dark, to make : *dankuai-*,
 dankunū-
 darkness (astronomical) :
 AN.TA.LÚ
 date (fruit) : *GišZÚ.LUM,*
 ASSANNUSAR
 daughter : *DUMU.SAL*
 day : *ḥalli-*, *šiwa-*
 dawn : *kariwariwar*, *karuwariwar*
 dawn, to : *harwanai-*, *luk-*
 dead : *akkant-*, *GIDIM*
 deaf : *duddumi-*, *LÚ/SALÚ.HUB*,
 GEŠTU NU.GÁL ⁴²
 deaf, to be : *duddumeš-*
 death : *akkatar*, *hengan-*, UG₆
 deceit : *maršatar*
 deceitful : *marša(nt)-*, *maršašša-*
 deceive, to : *appalai-*, *appali da-*,
 maršab-, *maršanu-*
 decide, to : *hanna-*
 decide in favor of, to : *šarazziyab-*,
 šarlai-
 deduct, to : *karš-*
 deep : *ḥallu-*

deer : *LULIMU*
 defame, to : *iškunai-*, *iškunab-*,
 paknu-
 defeat : *ḥullanzatar*
 defeat, to : *ḥullai-*, *-za tarb-*
 defecate, to : *kamarš-*
 defect, to : *allalla pai-*
 defile, to : *barra-*, *paprai-*, *paprab-*
 defiled : *gullakuwant-*, *paprant-*
 delay (intr.), to : *ištantai-*,
 ištantanu-, *zalukeš-*
 delay (trans.), to : *zaluganu-*
 delimit, to : *irhai-*
 deliver (a baby), to : *haš(ša)nu-*
 demon : *tarpi-*
 demote, to : *tepnu-*
 deport, to : cf. banish
 deportee : *arnuwala-*
 depose, to : *arba tittanu-*
 desert, to : *dameda auš-*,
 allalla pai-, *parašai- (?)*
 designate, to : *iškunab-*, *šešhai-*
 desire, to : *ilaliya-*, *wek-*
 destroy, to : *ḥarganu-*, *ḥarnink-*,
 bašpa-, *lawar-*, *zinna-*
 destruction : *ḥarga-*, *ḥargatar*
 determine, to : *ariya-*, *ḥanda-*,
 mitai-
 dew : *warša-*
 diaphragm : *ḥabreššar*, *ḥabri-*
 die, to : *ak-*, *ḥark-*, *mer-*, BA.UG₆
 difficult : *arpuwant-*, *ḥatku-*,

41. KBo XV 9 iii 13, 14.

42. KUB XVIII 16 ii 1 and possibly KBo X 10 rev v 13. Literally : "he who has no ear". Compare LÚ IGI.NU.GÁL "blind man".

<i>nakki-</i>	IM.MAR.TU : west wind
difficulty : <i>arpa watar, nakki yatar</i>	ŠÚ.A <i>dUTU-aš</i> : east (?)
dig, to : <i>padda-</i>	<i>dUTU-i DINGIR-LIM-an</i> :
diorite : <i>NA₄ESIG</i> ⁴³	east (?)
dip up, to : <i>ban-</i>	IMELTĀNU : north wind
directions (compass) :	ŠĒT <i>dUTU-aš</i> : east
<i>ipattarmayan</i> : west (?) ;	dirty : <i>iškunant-</i>
astray (?)	disappear, to : <i>šamen-</i>
<i>tar-aš-me-ni</i>	disapprove of, to : <i>markiya-</i>
<i>ú-du-me-ni</i>	disc : <i>šittar-, AŠ.ME</i>
IM.GAL (for IM.GĀL?) ⁴⁴	disease : <i>inan-, irman-</i>
south wind	DISEASE, Kinds of.
[IM.KUR.RA] ⁴⁴ : east wind	<i>burnapišta-</i> ⁴⁵

43. KBo II 8 rev iii 28 : *NA₄.NA₄MEŠ KAL* equals *NA₄ESIG* "diorite". (*ŠL*, II, 322 : 37).

44. IM.GAL ("great wind", as it stands) is most likely to be interpreted as a "phonetic" writing of IM.GĀL "south (wind)". This may be determined by two lines of evidence. First, in the Hittite fragment of the Gilgamesh Epic concerned with the fight against Huwawa (KUB VIII 53 + KBo VI 1 ; *Cat.* 228 : 4 : A) the two heroes are aided in their fight by eight winds which buffet Huwawa. Of the eight only six are preserved in the extant texts. They are : the IM.GAL, the north wind (*eltānu*), [the .. wind, the .. wind,] the gale wind (*siqsiqqu*), the cold wind (*šuruppū*), the storm wind (*ašamšūtu*), and the hot/bad wind (*anbulla*). These eight winds can be divided neatly into two classes. The first four winds are compass directions, and the second four are other types of wind such as hot, cold, gale and storm winds. The first four winds one can reconstruct as south, north, east and west : IM.GAL (for IM.GĀL), IM *eltānu*, [IM.KUR.A (IM₂*sadi*), and IM.MAR.TU (IM₂*amurrū*)]. For a similar list of winds which aid Marduk in his battle with Tiāmat see *Enūma Eliš* IV, 42ff. Note in particular the first four winds enumerated in the list : IM.GĀL.LU, IM.SI.SĀ (*eltānu*), IM.KUR.RA (*šadū*), IM.MAR.TU (*amurrū*). The second line of evidence is the moon text KUB XXIX 11 obv ii 14, where we read : "if you see the moon and its horn is turned toward the IM.GAL, . . ." Certainly in such a context a compass point ("south") fits better than "great wind".

45. For the correct reading of the HAR sign in this term compare the "resolved" spelling [*b*]_u-ur-na-*pi-iš-ta-an* (KUB XXXVI 49 obv i 5).

<i>baršanaš</i> GIG	dough, shreds of : <i>šarli-</i> , <i>taluppi-</i>
<i>kardiyaš</i> GIG	dough, smeared with : <i>iššanawant-</i>
<i>genuwaš</i> GIG	dove : <i>zinzapu-</i> , TU.TURMUŠEN
<i>ŠA</i> GİR.MEŠ GIG	downstream : <i>İD-an</i> GAM
<i>ŠA</i> IGI.HI.A GIG	dowry : <i>iwaru-</i>
<i>ŠA</i> SAG.DU GIG	drag, to : <i>ħuittiya-</i>
<i>ŠA-aš</i> GIG	drain-pipe : <i>heyawalla-</i> , GIŠPISAN
<i>ŠA</i> ŠU-TI GIG	dramatization (cultic) : <i>hazziwi-</i>
disentangle, to : <i>arba lai-</i> , <i>partai-</i> , <i>šarai-</i>	draw (a design), to : <i>gulš-</i>
dislodge, to : <i>peššiya-</i>	draw (a bow), to : <i>ħuittiya-</i>
dismount, to : <i>katta tiya-</i>	draw (a dagger), to : <i>GİR-an</i>
disown, to : <i>mimma-</i> , <i>para</i>	<i>takš-</i>
	dreadful : <i>ħapidduwa-</i>
disparage, to : <i>tepnu-</i>	dream : <i>tešha-</i> , <i>zaħbai-</i> , U
display, to : <i>tekkuššai-</i> , <i>tekkuššanu-</i>	drink, to : <i>eku-</i> , <i>haššik-</i> , <i>nink-</i> , <i>ħarap-</i>
dispose of, to : <i>mutai-</i> , <i>arba</i> <i>peššiya-</i>	drinking horn : SI.(NAG)
disrobe, to : -za <i>arba</i> nekumantai-	drinking reed/tube : GI.A.DA.
distant : <i>tuwala-</i>	<i>GUR</i> , KĀŠ.ŠI GI-aš, ŠULPU
distribute, to : <i>mark-</i> , <i>šarra-</i>	drip (intr.), to : <i>zappiya-</i>
district : <i>maniyaħħbai-</i> , <i>telipuri-</i>	drive (animal), to : <i>nanna-</i> , <i>penna-</i> , <i>unna-</i>
ditch : <i>amiyar(a)-</i> , <i>patteħsar</i>	drive (a coach), to : <i>tarši-</i>
divide, to : <i>ark-</i> , <i>šarra-</i>	drought : <i>tepšawatar</i>
divine : <i>šiunali-</i>	drunk, to become : <i>nink-</i>
divorce, to : <i>ħuwai-</i>	dry : <i>ħadant-</i> , <i>tepšu-</i> , Ē.A
divulge, to : <i>para armizziya-</i> , <i>para mema-</i>	dry, to be : <i>ħat-</i> , <i>ħateħ-</i>
do, to : <i>anniyi-</i> , <i>eħħa-</i> , <i>iya-</i>	dry, to make : <i>ħadantu-</i> , <i>ħatenu-</i> , <i>ħatnu-</i>
dog : UR.GI ₇ , UR.GI ₇ SAL.AL. LAL ² , UR.TUR	dry land : <i>ħadant-</i>
door : GIŠIG	duck : MUŠEN.GAL
DOORS.	duckweed : <i>ħalenzu-</i>
<i>araša/i-</i> : inner door	dumb : <i>karuššiyant-</i>
<i>luštani-</i> : postern gate	dumb, to be : <i>karuššiya-</i>
dough : <i>iš(ša)na-</i>	dump : <i>išuwanalli- (?)</i> , ukturi-
	dung : <i>ħakkar</i> , <i>ħalpa/i-</i> , <i>zakkar</i> , IM-a-, <i>gamarħuwant-</i>

dust : SAHAR.HI.A	<i>išpart-</i> , <i>mat-</i>
each : <i>humant-</i>	enduring : <i>ukturi-</i>
each other : <i>araš aran</i> , <i>araš ari</i>	enemy : <i>barpanalli-</i> , <i>kurur-</i> , LÚ.KÚR
1-aš 1-an	
eagle : <i>bara(n)-</i> , ĀMUŠEN	engrave, to : <i>hazziya-</i>
ear : <i>hazzizzi-</i> , <i>ištamana-</i> , GEŠTU	enjoyment : <i>tuškarat-</i>
ear-plug : <i>eburati-</i>	enrich oneself, to : NÍG.TUKU
earring : <i>ištamahura-</i> , HUB.BI,	enslave, to : GEMĒ-ab-, īR-ab-
ašuša-	entertainment : <i>tuškarat-</i>
earth : <i>tekan-</i> , <i>daganzipa-</i>	enthronement : LUGAL-uiznanni
eat, to : <i>azzik-</i> , <i>ed-</i> , <i>išpai-</i> , <i>karap-</i>	ašatar
ebony : GIŠESI ⁴⁶	enthusiasm : <i>halwammar</i>
eclipse : AN.TA.LÚ (?)	entire : <i>humant-</i> , <i>panku-</i> ,
ecstatic : LÚšiuniyant-,	<i>dapiya(nt)-</i>
LÚ DINGIR-LIM	envier : <i>aršanatalla-</i>
eel : MUŠ	envious : <i>aršanant-</i>
either...or : <i>naššu...našma</i> ,	envy, to : <i>aršaniya-</i>
-akku...-akku	equal : <i>annawali-</i> , LÚGAB.A.RI,
elder : LÚ ŠU.GI	ZAG-aš UKÙ-aš
elope, to : <i>pittenu-</i>	equalize, to : <i>takšatniya-</i>
emperor : LUGAL GAL	equip, to : <i>aššanu-</i> , <i>ħandai-</i>
empty : ūannapili-, <i>dannara-</i> ,	erect, to : <i>pašk-</i> , <i>šamnai-</i> , <i>tittanu-</i>
<i>dannatta-</i>	escape, to : <i>arba īuelli-</i> , <i>išpart-</i>
empty, to be : ūannapileš-,	eunuch : LÚ SAG
<i>dannatteš-</i>	Euphrates River : īD Mala
empty, to make : ūara ūannapilab-,	every : <i>humant-</i>
<i>dannattab-</i>	evil : (n) <i>haratar</i> , <i>burkel-</i> ,
empty-handed : ūannapili-	<i>idalawatar</i> , <i>kallarat-</i> , <i>kallaratar</i> ,
encamp, to : <i>pawar-</i> , <i>tuzziya-</i>	<i>waštai-</i> , <i>waštul-</i>
enclose, to : <i>ħališšiya-</i> , <i>takkaliya-</i>	evil (adj) : <i>ħabħaršanant-</i> ,
enclosed : <i>takkaliyant-</i>	<i>ħuwappa-</i> , <i>idalu-</i> , <i>idalawant-</i>
endow, to : <i>aššanu-</i>	evil, to become : <i>idalaweš-</i>
endure, to : <i>menabħanda auš-</i> ,	evil, to do : <i>idalawab-</i>

46. With good reason Goetze probes for a different identity for this tree, suggesting perhaps "willow" (JCS 10 ['56], 36-37⁵⁶).

exalt, to : *šarazziya-*, *šarlai-*,
parganu-
 exchange : *puhukari-*
 excrement : see dung
 exempt : *arawa-*, *arawanni-*
 exonerate, to : *parkunu-*
 expedition : *gim(ma)ra-*, *labba-*,
labbiyatar, *labbima-*, BAL-ša-
KASKAL
 expel, to : *watkunu-*, *arba wiya-*
 expire, to : *kišt-*
 exploit : LU-*natar*
 expropriate, to : *šešhai-*
 extinguish, to : *kištanu-*
 extinguished, to be : *kišt-*
 extradite, to : *para nai-*, *para pai-*
 extricate oneself, to : *arba buellai-*
 eye : *šakui-*, IGI
 eye, pupil of : *titita-*
 eyebrow : *ennera-*, ŠŪR īNI
 eyelash : *laplipa-*, *laplipanza-*
 eyelid : KAPPI īNI

 face : *meni-*, IGI.HI.A-i-
 face, to make a : IGI.HI.A *iya-*
 faeces : see dung
 fail, to : *arba mer-*
 failure : *menu-* (?)
 faithfulness : *bandat-*

falcon : *kallikalli-*, SŪR.DŪ.
 AMUŠEN
 fall, to : *mauš-*
 fall upon, to : *šarb-* (?)
 fallow, to let lie : *arba peššiya-*
 false : *marša-*, *maršant-*, *maršašša-*
 false, to be : *maršai-*, *maršeš-*
 falsify, to : *maršalb-*
 fame : *walli-*
 family : *baňatar*, *baššatar*, MĀS
 famine : *kašt-*, ŠĀ.GAR
 far : *tuwala-*
 farmer : LUENGAR
 farmyard : *bilatar* (?)
 fasten, to : *išgar-*, *damenk-*
 fasting : *tangarant-*
 fat (adj) : *warkant-*
 fat (n) : (w)appuzzi-, ī, UZU.ī
 fat bread : *harzazuta-*
 father : *atta-*, A, A.A, ABU
 father-in-law : LUEMU,
 LŪHATĀNU
 fatherly : *attalla-*
 fatigue : *tariyašba-*
 favorable : ŠE, SIG₅
 favorite : *aššiyant-*, *ištanzana-*,
kardiyaš DUMU, NARAMU
 fear : *alalima-*, *kuwayati-*, *nabhan-*,
nabšarat, *nabšar-*, *weritema-*,
*wetma-*⁴⁸
 fear, to : *batukeš-*, *nab-*, *nabšariya-*

48. The noun *wetma-* (Nc) found in KUB XXIX 1 obv ii 19 is paralleled in KUB XXIX 1 obv ii 34 by *weritima-* "terror". It is hardly a scribal error for *weritima-*, but it may very well represent a contracted pronunciation, also exhibiting the famous "weak Hittite *t*". HE² § 30b).

fear, to make : *batuganu*
 fearful (terrifying) : *batuki-, nahšariyawant-, ūapidduwa-*
 feed, to : *etriyanu-, adanna pai-, bašungai-*
 ferment, to make : *barnamniya-*
 fermentation : *barnammar*
 fermented : *barnant-, išu(wa)nant-*
 fertility (ability to bear child) : *annitalwatar*⁴⁹
 festival : EZEN
 FESTIVALS :
 EZEN *AYALI* : of the stag
 EZEN *AYARI* : of the *ayaru*-
 plant⁵⁰
 EZEN *ANTAHŠUM* : kind of
 onion⁵¹
 EZEN *arba pawaš* : of going
 forth
 EZEN *arunitaš* : of the sea
 EZEN *ašanayaš*
 EZEN *ašannaš* : of enthronement
 EZEN *Aškašepa* : of ^dAškašepa
 EZEN *ašrabitassīš*

EZEN *eššayaš*
 EZEN *baibrannaš* : of ingathering
 EZEN *balziyawaš* : of invocation
 EZEN *bamešbi* : in the spring
 EZEN *bar-na-ya-ya-ašSAR*
 EZEN *barpaš* : of sheaf
 EZEN *barpiyaš* : of the sheaf (?)
 EZEN *baršiyalliyas* : of the DUG_b.
 EZEN *baššumaš* : of giving birth (?)
 EZEN *Hadauri* : of dHadauri
 EZEN *bewaš* : of rain
 EZEN *biyarras*⁵²
 EZEN *HU-UL-LA-NU*⁵³ : of wool (?)
 EZEN *buwašiyaš* : of the baetyl
 EZEN *ippiyaš* : of the *ippiyaš*-
 plant
 EZEN *Išuwaš* : of the land of Išuwa (?)
 EZEN *ITU* : monthly festival
 EZEN *HUR.SAGKaniariyaš*

49. The reading *annitalwatar* is to be preferred to *anniriwatar*, because of the analogous ending of *hannittalwa-*, *hannittalwana-*, and *hannittalweš-*.

50. Add this festival name to the discussion of *ayaru* A in CAD A¹, pp. 229-230.

51. *AHw*, I, 50a and CAD I 139a *sub imtabšu*.

52. Could this possibly be a month name? Compare the month name Hiyaru at Alalakh, Nuzi, and Ugarit, which corresponds to Babylonian Ayyaru (UT, p. 401; ArOr 10 [38], 56-58).

53. An Akkadian word *bullānu* (CAD H, 229a; AHw, I, 354a) denotes a blanket of linen or wool, but it is attested in Akkadian only from Middle

EZEN <i>garanaš</i>	DU- <i>aš</i> : of the head of the year
EZEN ŠA KASKAL URUNe-rik : of the pilgrimage to Nerik	EZEN <i>GIšmuttabilaš</i>
EZEN <i>genzu</i> dU URUGurša-mašša : of the merciful acts of the storm god of G.	EZEN <i>nuntariyašbaš</i>
EZEN GIŠGEŠTIN <i>tubšuwaš</i> : of the grape harvest	EZEN <i>para tarnummaš</i>
EZEN KILAM : of the gate	EZEN <i>pulaš</i> : of the lot
EZEN GIBIL : new festival, or of newmoon	EZEN <i>puraš</i>
EZEN GUNNI : of the hearth	EZEN GIŠBURU : of harvest
EZEN KUNZI	EZEN <i>purulliyaš</i>
EZEN GURUN : of the fruit (-tree)	EZEN <i>pudahaš</i>
EZEN <i>Ku-ša-ru</i> : of URUKuš-šar or of dKušaru (Kothar) ? ⁵⁴	EZEN <i>SAG-ya-ma NA</i>
EZEN KUSSHĪ : of winter	EZEN SAL.LUGAL : of the queen
EZEN <i>lilaš</i> : of expiation (?)	EZEN SILĀ : of (the) lamb
EZEN LŪ.MEŠ ŠU.GI	EZEN <i>šabhanaš</i>
EZEN URUMalella	EZEN <i>šakuwaššara-</i>
EZEN MU : of the year	EZEN HUR.SAGŠamatnuwa
EZEN MU- <i>aš</i> <i>meyanaš</i> : of the side of the year, i.e. New Year's	EZEN ŠE ₁₂ - <i>aš</i> : of winter
(EZEN) MU.KAM- <i>aš</i> SAG.	EZEN ŠE ₁₂ <i>barpiya</i> : of winter-harvest
	EZEN <i>šeliyaš</i> : of the grain heap
	EZEN ŠUKIN(.DŪ) : of the <i>barbu</i> plow (?)
	EZEN <i>šu-um-ma-</i>
	EZEN <i>šuppayaš</i> LŪSANGA : of the holy priest
	EZEN <i>dabiyaš</i>

Babylonian on, so that its derivation from Hittite *biliya-/bulana-* "wool" must be considered. GNs *ídHulaya*, *ídHulana* and *URUHu-u-la-an-[* (KUB XXXI 17:3) must also be considered. Perhaps it is a festival of shearing the sheep.

54. The spelling with a single š militates against equation with the GN. Since the Canaanite deity *dElkunirša* was included in the cult at Ḫattušaš, there is no reason why dKušaru (alphabetic *ktr*) should not also have been adopted (KUB XXVI 66 rev iii 16).

EZEN *Taggantipu*
 EZEN TAR-ša-aš or HAŠ-ša-aš
 EZEN *Dašhapuna* : of ^dTašha-
 puna
 EZEN *tetbešnaš* : of thunder
 EZEN *tethuwaš* : of thunde-
 ring
 EZEN GIBIL *tiyawaš* :
 of appearing
 EZEN GIŠTIR : of the forest
 EZEN DUG : of the vessel
 EZEN *duškaratta*
 EZEN Ú.BURU : of the
 harvest
 EZEN LU. MEŠ *upatiyaš*
 EZEN *witaššaš* : of the year ;
 annual
 EZEN *zeniyaššiš* : of the winter
 EZEN ZUNNI : of the rain
 EZEN ZUPPARI : of the
 torches
 fetter : *patalha-*
 fettered : *annanuzziyant-*
 fever : *tapašša-*
 feverish : *tapašuwant-*
 few : *kappuwant-*
 few, to be : *tepawęš-*
 field : *gim(ma)ra-*, *kuera-*,
 terippi-, A.ŠA, A.GĀR, LIL
 fig : GIŠPĒŠ
 fight, to : *argatiya-*, *bulboliya-*,
 walb-, etc.
 fill, to : ſunna-, ſuwai-
 filter, to : ſešariya-
 find, to : *wemiya-*
 fine : ſarnikzel-, waſtulaš,
 zankilatar
 fine, to : *zankila-*
 finger : *kalulupa*(nt)-
 fingernail : ſankuwai-,
 ſankuwayant-
 UMBIN
 finish, to : *karp-*, *zinna-*
 fir tree : *eya*(n)-
 fire : *pabbur/pabbuwar*,
 happina- (?) IZI
 fire, to set : IZI ašeš-, lukkai-,
 IZI *peda-*
 firm : *ukturi-*
 firm, to make : *ukturiyah-*
 first : *hantezzi-*, IGI-zi-
 first (adv) : ašma
 firstfruits : *huelpi-*
 fish : *parbu*[], KU₆-u-
 fish, kinds : *arunaš* GU₄.MAH-aš
 fish scale : *QULIPTU*
 fisherman : LU ŠU.PIŠ
 fist : GEŠPŪ
 flame : *happina-* (?)
 flaw : *hazziyaššar*
 flee : *huwai-*, *parš-*, *piddai-*
 flee, to make : *huenu-*, *paršanu-*
 fleece : SÍGešri-, SÍG, KUŠ.UDU
 flesh : UZU
 flood : *hunbumazzi-*, *hunhuwan-*,
 karit-, ſarbul-
 floor : *huimpa-* (?), *daganzipa-*
 flour : ZÍ.DA, SIMMIDU,
 SIQUQQU
 flow, to : *arš-*, *aršiya-*, *arba-*
 tarpaša-
 flow, to make : *aršanu-*
 flower : *alel-*
 fluids : *iyara*

flute : <i>GI.GÍD</i>	<i>UTÚL ERÍN.MEŠ</i>
foal : <i>MURU</i>	<i>UTÚL GÚ.GAL.GAL</i>
fodder : <i>etri-, baššunga-, pahšuil-/</i> <i>paššuil-, dukkanzi-, ŠÁ.GAL,</i> <i>ŠÁ.DAG (?)</i>	<i>UTÚL Į</i> <i>UZUUTÚL MÁŠ.GAL</i>
fog : <i>kammara-, IMBARU</i>	<i>UTÚL SAR</i>
follow, to : <i>appan ep-, appan tiya-</i>	<i>UZUUTÚL UDU</i>
FOODS (marked with UTÚL) :	
<i>agašalanti-</i>	fool : <i>marlant-</i>
<i>bašpalzel-/bašpalzer-</i>	foolish : <i>marlant-</i>
<i>bašpattulli-</i>	foolish, to be : <i>marleš-</i>
<i>bašamma-</i>	foolishness : <i>marlatar</i>
<i>bašrutel-</i>	foot : <i>pata-, GÍR</i>
<i>kašpara-</i>	footstool : <i>GišGÍR.GUB</i>
<i>gangati-</i>	forbid, to : <i>markiya-</i>
<i>marba-</i>	forehead : <i>bañt-, banza</i>
<i>nirikkiša-</i>	(Nn s-stem) ⁵⁵ , <i>SAG.KI</i>
<i>pašsur-</i>	foreigner : <i>UBĀRU</i> ⁵⁶ (client)
<i>šampukki-</i>	forest : <i>tieššar, GišTIR</i>
<i>šiyam(m)i-</i>	forfeit, to : <i>šamen-</i>
<i>tuwali-</i>	forget, to : <i>karš-, arba paškuwai-</i>
<i>UTÚL</i>	forgive, to : <i>bašaratar la-</i>
<i>NINDAUTÚL</i>	fork (in road) : <i>KA.GÍR.</i>
<i>UZUUTÚL</i>	KASKAL
	form : <i>ešri-, ALAM</i>
	former : <i>annal(a/i)-, karuili-</i>

55. For some reason, although J. Friedrich has made use of the evidence published by Goetze in *JAOS* 74 [1954], p. 188 in support of a neuter s-stem noun *banza* "front, face" separate from the well-known common gender noun *bañt-*, he fails to list it as such in *HWb Erg.* 2, p. 11 and simply subsumes the new data under the lemma *bañt-*, a neuter noun. But surely a nom.-acc. form *banza* points rather to an s-stem.

56. See E. von Schuler, *RHA* 72 [1963], pp. 45-46 and fn. 17, who stresses the distinction between the *UBARU* such as Takuhi, who represents the king of Ugarit at the Hittite court and has legal access to the Hittite temples and cult, and the "foreigner" pure and simple (LÚ *arabzenaš UL-aš URUHattušaš*), who has no legal access to the cult at Hattušaš. Friedrich's comparison of the former type with the נֶגֶב of the Old Testament is very apt.

formerly : *annaz(a)*, *annišan*,
karu, *tapešni*
fortified : BĀD-*anti*-
fortify, to : BĀD-*ešnai*-
fortress : *halzi-*, *gurtā-*, *šaheššar*,
BĀD-*eššar*
found, to : *tittiya-*
foundation stone : *kupti-*,
šamana-, ŪR
fountain : *šarbul(i)-*, GIŠDÌM
free : *arawa-*, *arawanni-*, ELLU
free, to be : *araweš-*
free, to make : *arawab-*
fresh : *buelpi-*, *newa-*, GIBIL,
RATBU
fresh, to make : *miyanu-*
friend : LÚ/SAL-*ara-*, *šaggant-*
friendliness : *išbaššarwatar* (?),
miumar
friendly : *išbaššarwant-* (?)
friendly, to be : *aššiyānu-*,

išbaššarwah- (?),
išbaššarweš- (?)
frightening : *hatugi-*,
nahšariyawant-, *šapidduwa-*
frighteningly : *hatuga*, KAL-ga
frit : ANZAHHU
frog : *akuwakuwa-*, BÍ.ZA.ZA⁵⁷
frown, to : *tarkuwai-*
fruit : GIŠGURUN, INBU,
GIŠlabburnuzzi-, *šeša-*
FRUITS :
bašigga- : kind of fig (?)⁵⁸
karpina- : pear tree (?)
*laššumi-*⁵⁹
liti- : an oily plant (?)⁵⁸
maršigga- : kind of fig (?)⁵⁸
muri- : grape cluster
paini- : tamarisk
*paizzinna-*⁶⁰
parhuena- : sweet plant product (?)

57. As Sumerian loanword in Akadian, compare *bizazū* in CAD B, p. 297.

58. Otten (TR, p. 134) suggests that GIŠbaššigga- is the Hittite counterpart of the Akkadian GIŠLE-E-TI. It is not, however, certain that the latter is to be read as Akkadian. Furthermore, GIŠbaššigga- does not appear to be an oily plant, as does GIŠleti-. It is quite possible that GIŠbaššigga- and GIŠmaršigga- are different varieties of the same basic type of fruit, as indicated by the šigga- component which they share. For the independent existence of this šigga- compare GIŠigga- (IBoT II 47 rev iii 9; 48 obv 9), DUGigga- (KUB XVII 28 obv i 26), and šiggašigga- (KUB IX 4 rev iii 26). If the two kinds of fruit should prove to be types of fig, then one might profitably compare Greek συκῆ and Mycenean su-za (for *sukya; Docs., p. 408).

59. Possibly a fruit in view of *laššumiyaš* NUMUN-an "seed of a laššumi-" (KUB XXXV 79 obv i 4).

60. *Pa-iz-zi-in-na-aš* (nom. sg.) in list of fruits (KBo X 34 i 17). Probably the same as the 1/2 ZÍZ *pá-i-zi-ni* listed in AT 436:5.

šammamma-	⁶¹	HAŠHUR.ERÍN.MEŠ	⁶⁶
šapšama-	⁶²	HAŠHUR.KUR.RA :	apricot
dammašbuel-		HAŠHUR :	apple
tanbara/i-	⁶³	GIŠPÈŠ :	fig
warawara-	⁶⁴	ŠE.GIŠ.İ :	sesame
GIŠGEŠTIN :	vine ; grape	GIŠENNUR :	medlar
GIŠGEŠTIN	HAḌ.DU.A :	GIŠŠINIG :	tamarisk
raisin		NU.LUH.HA :	
GIŠGIŠIMMAR	⁶⁵ : date palm	Asa foetida (?)	⁶⁷

61. A *Kulturwort* : compare Akkadian *šammaššammu*, Hurrian *šumišumi*, Ugaritic *šmn*, and Mycenean Greek *sásama* (*Docs.*, p. 408). Identification of the Hittite term was made by Goetze (*JAOS* 74 [’54], p. 190) followed by Otten (*TR*, p. 134f.). Its Sumerogram in the Hittite texts is ŠE.GIŠ.İ (*TR*, p. 134, fn. 3). From the occurrences of the phonetic spelling we learn that the *šammamma* contains oil (KUB XVII 13 obv ii 9) and that it possesses a pod which contains seeds (*parštebuš* ; KUB XXXIII 68 obv ii 8ff.).

62. Listed with other fruits in KBo X 34 i 14 as *ša-ap-ša-ma-aš*. Cannot be variant spelling of *šammamma*, since *ša-ma-ma-na-aš* occurs in the same line.

63. Possibly a fruit, though not certain. Occurs only in *Papanikri* obv ii 24, where after one half *PARISU* of emmer is poured onto a *gurtal*-tray, on top of it is placed a small cheese, figs, *ta-an-ba-re-eš-ša*, one blue, woolen glove, etc. No comment is given by Sommer & Ehelolf on p. 54 regarding *tanbarešša*, nor is it listed in *HWb* or either of the *Ergänzungshefte* 1 and 2. Syntactically the word could be either an adjective qualifying the preceding GIŠPÈŠ or another noun in the series. In either case the final *a* probably represents the copula, so that the dictionary entry would be *tanbara/i*.

64. Listed with the fruits in KBo X 34 i 17.

65. In the lexical text HT 42 rev 15 : *šA GIŠGIŠIMMAR-aš ſe-e[-ša-aš]* (*MSL III*, p. 58), cf. *RHA* f. 79 (’66), p. 161.

66. Found in IBoT I 36 obv ii 3, 7, 50, 54, 58. For ERÍN.MEŠ (*tuzzi?*) with foodstuffs compare NINDA.ERÍN.MEŠ and NINDA *tuzzi-* (Werner, *OLZ* 1954, col. 297 and Kammenhuber, *Hipp. Heth.*, p. 32, fn. 128).

67. Listed with dates, figs, and raisins in KBo XIV 142 rev iii 26, 32, and along with honey (*DI-İŞ-PA* in line 4) measured by the GÍN in HT 75 obv i 3. According to R.C. Thompson (*DAB*, pp. 352-9) NU.LUH.HA equals Akkadian *Únušurtu*, which he identifies as *asa foetida*.

GIŠZU.LUM ⁴¹	gardener : LÚNU.KIRI ₆
ZU.LUM.MA : date (?) ⁶⁸	garment : <i>waš(ša)pa-</i> , <i>waššuwar</i> ,
ASANNUSAR : Tilmun date	TÚG
NURMŪ : pomegranate ⁶⁹	GARMENTS : cf. CLOTHES.
SERDU : olive (spelled :	garrison : <i>ašandula-</i>
ZÉ-ER-DU ₄)	garrison, to : <i>ašandulai-</i>
ZŪPU : origanum, hyssop ⁷⁰	garrisoning : <i>ašandulatar</i>
fruit-bearing : <i>miyant-</i> ,	gasp, to : <i>tubbāi-</i>
<i>miyantiyala-</i>	gate : <i>aška-</i> , <i>bilammar</i> , <i>bilamnāt-</i> ,
fruit harvest : <i>šešatar</i>	<i>kaškaštipa-</i> , KÁ, KÁ.GAL,
fugitive : <i>buyant-</i> , <i>pittiyant-</i> ,	KI.LAM
MUNNABTU	gatekeeper : <i>bilamma/i-</i> ,
full : <i>šu-</i> , <i>šuwant-</i> , <i>šuwaru-</i> (?)	<i>bilammatta</i> , LÚ NI.DU ₈
fuller : LÚ.TÚG, LÚ.TÚG.GAZ	gather (trans.), to : <i>kinai-</i> , <i>liššai-</i> ,
furrow : <i>aggala-</i> , AB.SIM	<i>ninink-</i> , <i>tarup-</i>
future : <i>appašiwan-</i> , EGIR.UD.	gem-cutter : LÚ BUR.GUL ⁷¹
KAM EGIR-U ₄ -MI	gentle : <i>miu-</i>
	gentle, to be : <i>mieš-</i>
gall bladder : UZUZÍ	ghost : <i>akkant-</i> , GIDIM
gall duct : <i>nipašuri-</i>	gift : <i>uppeššar</i> , <i>maška(n)-</i> , TATU
garbage : <i>mudan-</i>	girl : <i>SALbazgara-</i> (?), DUMU.
	SAL, KI.SIKIL
	give, to : <i>pai-/piya-</i>

68. Cf. note 41.

69. Aside from the one reference to *NURMŪ* in *HWb*, p. 311, the following citations can be given : GIŠNU.ÚR.MA/GIŠNU-ÚR-MA (KBo X 34 i 18, 20), [GIŠ]NU-ÚR-MA (KUB XXXV 79 obv i 5; *LTU*, p. 75), and GIŠNU[RMU] (139/d I 8ff.; *TR*, p. 134). The Akkadian (?) term *NURMŪ* is in all likelihood to be connected with the Ugaritic cognate *lrmn* and Akkadian *LURMŪ* (*AHw*, I, pp. 564-5).

70. GIŠZU-U-PA in KBo X 34 i 17 is the *ZŪPU* of *CAD Z*, p. 163, which in Akkadian documents is attested only for Neo-Babylonian. Compare also Hebrew בָּשָׂר and Greek ὄσσωπος.

71. LÚ BUR.GUL (KUB XXXVIII 12 obv i 2) and possibly BUR.GUL (KUB XXX 62 obv 2).

glaze : *zapzagai-/zapziki-*
 glory : *walli-*
 glove : *SÍGkišri- (?)*
 glow, to : *lap-*
 glow, to make : *lappinai-, lapnu-*
 glower, to : *tarkuwai-*
 go, to : *iya-, iyannai-, pai-, pennan-*
 goad, to : *tatrab-*
 goat : MÁŠ, MÁŠ.GAL, MÁŠ.
 TUR, ÚZ
 god : *šiu-/šiuni-/šiwan(i)-,*
šiwan-, DINGIR
 gold : GUŠKIN
 good : *aššu-, aššuwant-, lazz(a)i-,*
 SIG₅
 goodness : *aššu-, aššul-, aššulatar,*
aššuwatar, SIG₅-atar
 goods : *aššu-*
 gore, to : *walb-, GUL*
 goring : *tatrant- (?)*
 govern, to : *maniyab-, tapar-*
 government : *maniyabbai-,*
maniyabbatar

governor : *maniyabbatalla-,*
maniyabbestalla-, LÚÚG.NITÁ
 grain : *halki-, ŠE*
 GRAINS (Cereals) :
ewan- : kind of barley (?)
halki- : barley⁷² ; grain
kant- : wheat
KAR.AŠ : wheat (?)⁷³
šeppit-
ŠE : barley ; grain
ZÍZ(-tar) : emmer
GAYATU
 granary : *arziyan-, karupabi-,*
 ARĀH
 grandfather : *hubba(nt)-,*
ABI ABI
 grandmother : *hanna-,*
 AMA.AMA
 grandson : *hardu-, bašša banzašša,*
ŠĀ.BAL(BAL)
 grant : NÍG.BA
 grape : GIŠGEŠTIN
 grape cluster : *muri-, GIŠGEŠTIN*

72. The "specialized" meaning of "barley" for ŠE (*HWb*, p. 293) should also be extended to *halki-* (*HWb*, p. 47). On this see Kammenhuber, *Hipp. Heth.*, p. 312. Outside of the hippological texts one also finds *halki-* "barley". Examples are : *halki-* listed with KAR.AŠ "wheat" (KUB XXVIII 67 obv ii 4 = KUB IX 25 obv 3; KUB XXIV 9 ii 44) and *halki-* listed with ZÍZ-tar "emmer" (KUB XVII 10 obv i 14).

73. Since KAR.AŠ always occurs with the same spelling, it is impossible to be certain as to whether or not the two signs are to be read phonetically (i.e., *kar-aš*; cf. Laroche, *RHA* 53 ['51], p. 68, and *RA* 48, p. 49). If the spelling is phonetic, one must conclude from instances where KAR.AŠ accompanies other nouns in the accus. case (e.g., *halkin* in KUB XXVII 67 obv ii 4) or is syntactically construed as direct object of a verb (e.g., of *dabbi* in VBoT 24 i 4-5) that it is a neuter ſ-stem noun.

GA.RA.A.AN, GIŠGEŠTIN	NA ₄ ARĀ
ISHUNNATU	grip : <i>ipulli-</i>
GRASSES :	groats : <i>memal-</i> , NÍG.HAR.RA,
<i>ezzan-</i> : chaff	ARSANU
<i>bappuriyant-</i>	groom : LU ĪŠ
<i>kariyant-</i>	grow, to : <i>buwai-</i> (of plants),
<i>karitašba-</i>	<i>mai-/miya-</i> , <i>park-/parkiya-</i> ,
<i>uzubri</i> : grass	<i>šallīš kiš-</i> , <i>šešd-</i>
<i>uzubri ħadan</i> : hay	growth : <i>miyatar</i> , <i>šalbanti-</i> /
<i>welku</i> : grass	<i>šalbiyanti-</i> (?)
<i>welku ħadan</i> : hay	grumble, to : <i>arandalliya-</i> (?)
<i>welkuwant-</i>	grunt, to : <i>huntarnu-</i>
<i>waršamma</i> : straw	guard : <i>ħaliyatalla-</i> , <i>batalwala-</i> ,
IN.NU.DA : straw	<i>uškiškattalla-</i> , <i>webeškattalla-</i>
Ū : greenery, vegetation, grass	gullet : UZU <i>pappašala-</i>
grasshopper : <i>karša-</i> (?)	gush, to : <i>šiya</i> , <i>šara šakuniya-</i>
graze, to : <i>wešiya-</i>	gutter : <i>beyawalla-</i> , GIŠPISĀN
grease : (<i>w</i>) <i>appuzzi</i> -, (UZU)ī	gypsum : NA ₄ IM.BABBAR
greenery : <i>ulili-</i>	
grieved, to be : <i>anda impai-</i>	
(Vmp), ZI <i>anda idalaweš-</i>	
grind, to : <i>ħarra-</i> , <i>malla-</i> , <i>pašibai-</i> ,	hair : <i>išbeni-/išbiyani-</i> , <i>tetana-</i> ,
GUL- <i>a</i> ⁷⁴	SIG
grindstone : NA ₄ <i>ħararazi</i> ,	hairstyle : SUHUR

74. GUL (= *walb-*) "to grind (with a millstone)" is attested in KUB XXII 70 rev 55-56: *namma-at* NA₄*kunkunuzzit* GUL-*anzi*, "and they grind it/them up with a *kunkunuzzi*". For another occurrence of the NA₄*kunkunuzzi* employed as a millstone see KBo X 45 iii 4: ŠA NA₄ARĀ-*ma* *ħararazi* NA₄*ku-un-ku*-[*-nu-uz-zī*]. Otten is doubtless correct in surmising that the NA₄*kunkunuzzi* is to be equated with the *adbaru* ("basalt", CAD E, p. 324 *sub erū*) out of which the netherstones of handmills were made (ZA NF 20 ['61], p. 153. The NA₄*kunkunuzzi* is mined from the ground (KBo IV 1 obv i 38; KUB II 2 obv i 47; etc.) and possesses the characteristic quality of *bazziul* (KUB IX 31 obv i 7) "compactness (?), resistance to crumbling or chipping (?)" Presumably it was this feature (*bazziul*) which fitted it so well to the function of a grinding slab.

halo : <i>happarnuwatar</i>	haste : <i>nuntar, nuntariyašba-, parheššar</i>
halter : <i>KUŠKA.TAB(.ANŠE), išmeri- (?)</i>	hasten, to : <i>liliwab-, nuntarnu-, nuntariya-</i>
half : <i>takšan Šarra-</i>	hate, to : <i>kappilab-, lipšai- (?)</i> , <i>Ša-</i>
hammer : <i>NÍG.GUL</i>	hateful : <i>kappilalli-, puggant-</i>
hammer, to : <i>tarmai-, walb-, GUL</i>	have, to : <i>har-</i>
hand : <i>keššar(a)-, ŠU</i>	head : <i>halanta-, baršar, baršana/i-, SAG(.DU)</i>
handful : <i>hazzil-, UPNU</i>	head, at the : <i>kitkar</i>
handle : <i>ipulli-, GEŠPU⁷⁵</i>	headwaters : <i>baršummar</i>
hang, to : <i>gank-, Šakuwai- (?)</i>	HEADWEAR : cf. CLOTHING.
<i>HAPIRU</i> troops : <i>ERÍN.MEŠ SA.GAZ, LÚ.MEŠ Hapiriyaš</i>	health : <i>ḥaddulatar, innarawatar</i>
happy : <i>duškarawant-, appa lant-</i>	healthy : <i>innarawant-, lazz(a)i-, SIG₅-ant-</i>
happy, to be : <i>dušk(iya)-</i>	healthy, to be : <i>ḥadduleš-, innarab-, innaraweš-, lazziya-, SIG₅</i>
hardness : <i>taššiyama-</i>	healthy, to make : <i>ḥaddulab-</i>
hare : <i>ARNABU</i>	heap : <i>harpa-, harpali-, buigatar (?)</i> , <i>išhueššar, Šeli-, ARĀH</i>
harness, to : <i>anda hamenk-, turiya-</i>	hear, to : <i>ištamaš-</i>
HARNESS, Parts of :	hearing : <i>ištamaššuwar</i>
<i>KUŠannanuzzi-</i>	heart : <i>kard-, ŠA-er (*ker?)</i>
<i>KUŠhappuš[</i>	hearth : <i>bašša-, GUNNI</i>
<i>KUŠbuša-</i>	heat : <i>bandaiš-, tapašša-</i>
<i>KUŠišmeri- : halter, bridle⁷⁶</i>	heaven : <i>nepiš-, AN, ŠAMŪ</i>
<i>katral- : bell (?)</i>	heavy : <i>nakki-, daššu-, DUGUD.</i>
<i>KUŠgazzimuel-</i>	<i>KABTU</i>
<i>KUŠiarušba- : whip (?)</i>	
<i>KUŠKA.TAB : halter⁷⁶</i>	
harp : <i>mukar, GIŠBALAG(.DI)</i>	
harvest : <i>halkueššar, BURU</i>	
harvest, to : <i>warš(iya)-</i>	

75. Cf. note 170.

76. Güterbock's demonstration that *LÚišmeriyaš* and its Sumerogram equivalent *ŠA KUŠKA.TAB.ANŠE* denote the "chariot driver" (*Oriens* 10, p. 351) makes possible a comparison with Homeric ἦντι-οχος "he who holds the reins/bridle", i.e., the chariot driver. The *išmeri-* would be either a rein or a bridle.

heavy, to be : *nakkeš-*, *nakkiya-*,
DUGUD-eš-

heavy, to make : *nakkiyab-*

height : *pargašti-*, *pargatar*,
parkešsar, *parkuwatar*, *MULŪ*

heir : *IBILA*

helmet : *gurpiši-*

helmeted : *gurzipant-*

help, to : *anda warrai-*, *appa eš-*,
appan tiya-

helper : *piran buyatalla-*, *šardiya-*,
warri-

henceforth : *ket pandalaz*,
kez(a) UD-az, *ziladiya*,
ziladuwa, *URRAM ŠERAM*

herdsman : *lapanalli-*, *weštara-*,
LÚSIPA.GUD, *LÚSIPA.UDU*,
LU MÁŠ.GAL, *LÚNA-QAD*

here : *ka*

hero : *haštali-*, *UR.SAG*

heroic : *haštali-*, *šarku-*,
UR.SAG-li-

heroism : *haštal/riyatar*,
tarbuilatar, *UR.SAG-liyatar*

hesitate, to : *ištantai*, *ištantanu-*

hex : *alwanzahba-*, *alwanzatar*,
alwanzešsar, *UH-tar*

hex, to : *alwanzahb-*, *UH*

hexed : *alwanzahbant-*

hexer : *alwanzena-*

hide : *KUŠ*

hide, to : *kariya-*, *munnai-*, *šanna-*

hierodule : *SAL.SUHUR.LĀ*

high : *parku-*, *aru- (?)*

high, to be : *park-*, *parkaweš-*,
parkiya-

higher : *šarazzi-*

hill : *kalmara-*, *HUR.SAG*

hilt (of dagger) : *SAG.DU*⁷⁸

hinder, to : *ušai-*

hinge : *wawarkima-*

hire, to : *kuššaniya-*, *kuš-*

hit, to : *katta battalliya-*, *bazzik-*,
walb-, *zab-*

hobble, to : *patalhai-*

hold, to : *bar-*

hole (in ground) : *a-a-pi*, *akkuša-*,
ka(n)tešsar, *pattešsar*,
BUR(-uzzi-)

honey : *milit-*, *LĀL*, *DIŠPU*⁷⁹

honor, to : *kaneš-*

oopoe : *hapupi/u- (?)*⁸

horn : *karawar*, *šawatar*, *SI*

horse : *ANŠE.KUR.RA*

horse-trainer : *LÚuralla- (?)*

hose-maker : *LÚĒPIŠ KAPALLI*

hostage : *šulla/i (?)*, *LULITU*

hostile : *barrant-*, *barpu-*, *burur-*,
LU.KUR

hostility : *kurur-*

hot : *a-a-an(-te-eš)* (i.e. *ayant-)

hot, to be : *ay-, *wantai-*, *wanteš-*

78. KUB XII 1 rev iii 11; KBo IX 91 obv 9.

79. The Akkadogram *DIŠPU* "honey" is not listed in *HWb* or its *Ergänzungsbefte*. It occurs once, in HT 75 obv i 4 (I GÍN *DI-IŠ-PA*). See above in my note 67.

hour : <i>lammar</i>	(Vmp), GIG
house : <i>per-, parn-, parnant-, Ē</i>	ill, to make : <i>ištarnink-</i>
house arrest, to be under : <i>n-aš Ē-i-ši-pat ešdu</i>	illness : <i>inan-, irma(n)-,</i> <i>ištarninkai-, GIG</i>
humble, to : <i>katteraš-, luriyab-</i>	ILLNESSES : cf. DISEASES.
humiliation : <i>luri-, luriyatar</i>	illuminate, to : <i>lalukkišnu-</i>
hunger : <i>kašt-, kištnat-</i>	image : <i>ešri-, ūena-, ALAM</i>
hungry : <i>kištuwant-</i>	immediately : <i>l-anki, budak,</i> <i>innara, karši, lammar</i>
hungry, to be : <i>kištanziya-</i>	implore, to : <i>mugai-, talliya-, wek-</i>
hunt, to : <i>burna-, pittenu-⁸⁰,</i>	important : <i>hantezzi(ya)-, nakki-</i>
<i>siyattaliya-</i>	impose, to : <i>išbai-/išhiya-</i>
hunter : <i>appaliyalla-,</i>	impregnate, to : <i>ušai-, armab-</i>
LÚ UR.GI _{7-a} , LÚŠA'IDU	impugn, to : <i>markiya-</i> ⁸¹
husband : LÚMUTU	impure : <i>gullakuwant-, paprant-</i>
hut : GIŠZA.LAM.GAR ⁸¹	impure, to be : <i>paprai-, papreš-</i>
hut, reed : GIŠZA.LAM.GAR ŠA GI	impure, to make : <i>barra-, paprab-</i>
ignite (a fire), to : <i>luk-, lukkai-</i>	impurity : <i>paprannant-, papratar-</i>
ignore, to : <i>para auš-</i>	inactive, to be : <i>karuššiya-,</i> <i>dabušiya-, tubušiya-</i>
ill : <i>a/irmala-, irmalant-,</i>	inattentive (ear) : <i>nakki-</i>
<i>irmanant-, GIG-ant-</i>	incantation priest : <i>hukmatalla-,</i> <i>apiši-</i>
ill, to be : <i>a/irmal/niya-, ištark-,</i>	incense, to burn : <i>šamešanu-,</i> <i>šamešiya-</i>
<i>išbarišb- (Vmp), ūniuyab-</i>	

80. Of Kešši, who goes on a lion hunt in KUB VIII 50 obv ii 13.

81. Despite the Akkadian equivalent *kultaru* "tent" the usages of GIŠZA.LAM.GAR in Hittite texts include other nuances. In the Canaanite myth of Elkunirša and Ašertu the trellised arbor of El (called a *qrš* in UT 49 : I : 7 ; 51 : IV : 24 ; etc.) is called a GIŠZA.LAM.GAR (KUB XXXVI 35 obv i 7 ; cf. RHA 76 [1965], p. 8, fn. 15). And it is almost certain that the GIŠZA.LAM.GARHI.A ŠA GI of KUB XII 58 obv i 16 and KUB XXXV 43 obv ii 32-33, rev iii 38-39 are not "tents of reed" but "reed huts". Hence, it seems legitimate to posit both "tent" and "hut" as meanings for GIŠZA.LAM.GAR in Hittite texts.

83. RHA 76 [1965], p. 8, fn. 19.

incineration dump : *ukturi-*
 incite (to anger), to : *balluwanu-*,
kappilai-, šallakardab-, tatrab-
 incite (to evil), to : *parranda*
tittanu-
 incite (to rebellion), to :
barnamniya-
 induce, to : *damaš-*
 infant, malformed : *IZBU*
 informer : *hantitiyatalla-*
 inheritance : *iwaru-*⁸⁴
 inheritance, to give : *iwaruwai-*
 injure, to : *hunink-, huwap-,*
bapallašai-, idalawab-,
zammurai-
 inn : *čarzana-*
 innocent : *niwalla/i-, parkui-*
 innocent, to be : *parkueš-*
 innocent, to declare : *parkunu-*
 INSECTS :

inscribe, to : *gulš-*⁸⁵
 INSECTS :
ašku-
karša-
lalakueša-/lalaweša- : ant
mišari-
mutgalla- : caterpillar⁸⁶
NIM.LĀL : bee
UH.ŠE : corn worm (?)
 inset, to : *balissiya-*
 inside : *andurza*
 inspection : *uwatar*
 install, to : *tittiya-*
 instruct, to : *annanu-*
 insult : *zammurat-*
 insult, to : *markiya-*⁸³,
zammurai-
 intelligent : *battant-*
 intertwined : *anda tamenkant-,*
anda taruppant-

84. Hittite law 46 shows that an *iwaru* can be given to a son. The *iwaru* ("dowry") which is given to the daughter on the occasion of her marriage is in lieu of an inheritance share. There may be a connection linguistically with Hurrian *ewuru* "heir" (*CAD* E, p. 415b).

85. E. Laroche has suggested that *gulzi-* is simply the phonetic reading of *GIŠ.HUR*. It seems to the writer that this is almost certainly the case. The Akkadian reading of *GIŠ.HUR* is *ušurtu* from the verb *esēru* "to draw, make a drawing" (*CAD* E, p. 346f.). One of the most common usages of *esēru* listed in *CAD* E (l. a) is "in magic practices, with paint or paste". The pastes that are employed are : *IM.BABBAR* (gypsum/whitewash), *qēmu*, *dNidaba*, *tappinnu*, and *zisurrū* (*CAD* E, p. 346b). This same magical practice is described in KUB IV 47 i 21, where the text reads : *ŠA ZI.DA gul-zi-uš i-ya-an-zi* (cf. already Friedrich, *JCS* 1 [1947], p. 281, fn. 21), "they are making drawings with flour".

86. KUB III 94 ii 19 ; *MSL* II, p. 111 ; N. van Brock, *RHA* 71 [1962], p. 101.

intestines : *karat-*,
 UZUNĪG.GIG, DIR/TIR⁸⁷
 (as shorthand for Akkadian
TIRĀNŪ)

intrigue : *kukupalatar*

inundation : *karit-*

invade, to : *anda ar-*, *anda uwa-*

inventory : *batiwi-*

inventory, to take : *batiwita-*

investigate, to : *punuš-*

invitation : *kallištar*

invoke, to : *dariya-*, *dariyanu-*

iron : *babalki-*, AN.BAR, AN.
 BAR GE₆, AN.BAR AN-E⁸⁸

irrigate, to : *šišsuriya-*

irrigation : *šeššur*

ivory : KAxDUD AM.SI, KAxDUD
PÍ-RI, SI KAxDUD, (Luwian :)
labpa-

jackass : ANŠE, ANŠE.NITĀ

jasper : NA₄YAŠPŪ

jelly : *burtalli-* (?)

jenny : EMÈ.LAL, ANŠE SAL.
 ALLAL

jester : LÚALAN.ZÚ

join, to : *barp-*, *damenk-*, *takš-*

joy : *dušgarat-*, *dušgaratar*,
halwammar

judgment : *hanneššar*,
hannešnant-, DI.KU₅

jump, to : *tarwai-*, *watku-*

juniper : GIŠLI, BURĀŠU

just : *bandant-*

justice : *ara-*, *hanneššar*, *bandatar*

keep, to : *kurk-*, *pahš-*, *pahšanu-*

key : *zakki-* (?)

kidney : UZUKALĀM

kill, to : *kuen-*, *bulhuliya-*

killing : *kunatar*

kindle, to : *luk-*, *lukkai-*

king : *baššu-*, LUGAL

king, to become : LUGAL-*uizziya-*
 (Vmp), INA GIŠŠU.A ABI-ŠU
eš- (Vmp)

king, to make : LUGAL *iya-*,
 LUGAL-*uiznanni dai-/tittanu-*

kingship : LUGAL-*uiznatar*

kiss, to : *kuwaš-*

knead, to : *burtalliya-*, *immiya-*,
šalk-, *šiyannišk-*

knee : *genu-*

kneel, to : *aruwai-*, *baliya-*, *bink-*,

87. RHA 54 [1952], p. 39.

88. As the (Hattic?) word for "silver" may be imbedded in the city name *Hattuša* (*HWb*, p. 316 with lit. cited there), so also it appears that the Hattic (?) word for "iron" is imbedded in another city name, *URUHa-wa-al-ki-na* (KUB VII 24 rev 9) also spelled *URUHa-wa-ar-ki-na* (KBo II 4 rev iv 36). Compare also the "Akkadianized" spelling of *babalkinnu* with the final nasal (*CAD H*, p. 3), and the discussions of E. Laroche, *RHA* 60 [57], pp. 9-15 and A. Kammenhuber, *Saeculum* 1958, p. 148.

kinu- ⁸⁹ , <i>ginuššariya-</i>	labor, to cry out in : <i>wiwai-</i>
kneel, to make : <i>halinu-</i> , <i>binganu-</i>	labor, woman in : <i>wiwiškatalla-</i>
kneeling (n) : <i>halijatar</i>	lace up, to : <i>pittuliya-</i>
kneeling (adj) : <i>genušarriyant-</i>	lacing : <i>pittul-</i>
KNIVES :	lacking, to be : <i>wakkar-</i> , <i>wakšiya-</i>
URUDU <i>kullupi-</i>	lacking, to cause to be :
GÍR : knife	<i>wakkašnu-</i> , <i>wakšyanu-</i>
GÍR.GAB ⁹⁰ : knife kept at the	ladder : KUN ₄ , KUN ₅
breast (?)	lady : <i>išbaššara-</i> , (rarely) <i>išba-</i> ⁹⁴
GÍR.LÍL ⁹¹ : field knife	lame : <i>ikniyant-</i> , <i>dudduwarant-</i>
GÍR.TUR : small knife	lament : ŠĀ.NE.ŠA ₄
GÍR LÚMUHALDIM ⁹² :	lament, to : <i>alalamnai-</i> , <i>wiyai-</i>
butcher knife	lamenter : SAL <i>taptara-</i> ,
knot : DUR (?) ⁹³	LÚŠĀ.NE.ŠA ₄
know, to : <i>kaneš-</i> , ſak-	lamp : ſašanna-, DUG IZI.GAR,
known : ſakkant-	DUGNURU
known, to become : <i>išduwa-</i>	land : <i>utne-</i> , KUR
known, to make : ſakiya-	lap : <i>genzu-</i> , <i>pankur</i> (?), ŪR
label, to : <i>iškunab-</i>	lap, so : <i>lip-</i> , <i>lellipa-</i> ⁹⁵

89. It appears from the birth ritual text KUB IX 22 obv ii 48-49 (Cat. 420) that a verb *kinu-*, which unlike its homograph *kinu-* "to open" is intransitive, exists with the meaning "to kneel" (see now *HWb*, Erg. 3, p. 19). *našta LÚpatiliš anda uizzi nu harnawi piran kinuzzi*, "then the LÚpatiliš enters and kneels down before the birthstool". Quite similar to this text without verbatim similarity is KBo XIV 23.

90. GÍR.GAB GUŠKIN can be found in KBo IX 91 obv 9.

91. GÍR.LÍL can be found in IBoT I 31 rev 4 and KBo IX 91 obv 12.

92. KUB XIII 33 obv ii 19; KUB XXXV 142 rev iv 18; KBo IX 91 obv 12.

93. For DUR GAD "straps of linen" see Goetze, *JCS* 10 ['56], p. 36. See also KBo VII 62 : 6 *p]i-ra-an* DUR *ha-ma-an-ki pi-ra-a[n]*.

94. *EHS*, pp. 106-7, fn. 1.

95. The Luwian forms of this reduplicated verb found in KBo XI 14 i 20ff. are already well-known (KBo XI, first page of the *Inhaltsübersicht*, sub Nr. 14; RHA 75 ['64], pp. 133-4). What has not been noted to date is yet another occurrence of this reduplicated verb which proves that it is to be listed not as *lillip-* (athematic verb), but as *lillipa-* (a-theme,

lapidary : LÚBUR.GUL (?) ⁷¹
 lard : (UZU)I, UZU(*w*)appuzzi-
 large : ūalli-, ura/i-, GAL
 large, to be : ūalleš-
 large, to make : ūallanu-
 larva : mišari- (?)
 last : appezzi-
 late : ištantant-
 later : appezziya(*n*),
 EGIR-ŠU-MA
 latrine : DUGkalti- (?), bušelli-
 laugh, to : babbarš-
 laughing : halwammar
 law : hanneššar, išbiul-, ūaklai-
 law-suit : hanneššar, DI.(KUD)
 lay (foundation stones), to :
 išhuwa-
 lead, (metal) : ūuliya-, A.GAR₅ ⁹⁶
 lead, to : nai-, unna-, penn-
 leaf : burpa/ušta(*n*)-
 leaky, to be : zappiya-
 lean : maklant-
 leanness : maklatar
 leap, to : tarwai-, watku-
 learn, to : ūak-
 leather : gazzi- (?), KUŠ
 leave, to : dala-, daliya-
 leaven : barnammar (?) ⁹⁷

left over, to be : aš-, appan eš-
 LEG, Parts of :
 barrau- (?)
 barganau- : sole of foot
 ikt- : leg (?), calf
 kalulupa- : toe
 genu- : knee
 paršna- : thigh, loin
 pata- : foot
 patalba- : ankle
 walla- : thigh
 GİR : foot
 legal : ūakuwaššar-
 leggings : TÜGGAD.DAM
 legitimate : ūabuihuiššuwali-
 lend an ear, to : GEŠTU-an para
 ep-, GEŠTU-an para lagan bar-
 length : dalugašti-, GİD.DA-ašti-
 lenient, to be : duddu-
 level, to be : takšatniya-
 level, to make : ištalk- (?)
 libation : išpanduzzi-
 libation, to make : išpant-,
 ūipand-, BAL
 lick, to : lip-, lilipa-/lellipa- ⁹⁵
 lid : ištappulli-
 lie down, to : ki-, (katta) ūeš-
 life : buišwatar

-bi conjugation). The occurrence is in the Hedamu myth, KUB VIII 67 : 18-20, describing the voracious appetite of Hedamu : [LI-I]M-ti-li-ya az-zi-ik-ki-iz-zi (19) [...]mi-l]i-it GIM-an kat-ia ≈ pa-aš-ki[-iz-zi] (20) [...]I.NUN G]IM-an le-el-le-pa-a-i, “[by the thousan]ds it eats ; [...] like [honey] it gulps down ; [...] like [butter] it laps up.”

96. E. Laroche, RA 59 [65], p. 85.

97. More properly barnammar is “yeast”. Leavened bread is NINDA barnantaššiš (KUB X 13 rev iv 29 ; KUB XXXV 146 obv ii 7, 13).

lift oneself, to : <i>šargal/niya-</i>	livestock : MÁŠ.ANŠE,
lift, to : <i>karp-, karpiya-, ninink-,</i>	<i>NÍG.ÚR.LIMMÚ</i> ⁹⁹
<i>parganu-, parkiya-</i>	
light (n) : <i>lalukkima-</i>	living : <i>huišwant-, huišu-</i>
light (adj) : <i>pittalwa(nt)-</i>	lizard : <i>ha/urziyalla-,</i>
lightning : <i>kalmišana- (?)</i> ,	<i>burtiyalla- (?)</i>
<i>uwantiwant-, wantemma-,</i>	
<i>wantewantiema-</i>	load : <i>aimpa-</i>
lion : UR.MAH	load, to : <i>anda aimpanu-,</i>
lip : <i>puri-, KAxNUN</i>	<i>elaniya-, taištai-</i>
list : <i>lalami- (?)</i>	lock (of canal) : <i>ištappessar (?)</i>
listen, to : <i>ištamaš-, GEŠTU-an</i>	lock, to : <i>ištap-, para ištappinu-</i>
<i>para ep-, GEŠTU-an para lagan</i>	locust : <i>karša- (BURU₆.TUR)</i> ^{100 a}
<i>bar-</i>	lodged : <i>arzanant-</i> ¹⁰⁰
lituus : <i>kalmuš-</i>	lodging : <i>arzanatar</i>
live, to : <i>huiš-, huišwai-</i>	lodging, to give : <i>kariya-</i>
live, to make : <i>huišnu-</i>	long : <i>daluki-, GÍD.DA</i>
liver : <i>lišši-, KABITTU</i>	long, to be : <i>dalukeš-</i>
liver, parts of ⁹⁸ :	long, to make : <i>daluganu-</i>
<i>erai-</i>	longevity : <i>MU.(KAM).HI.A</i>
<i>mazeri-</i>	<i>GÍD.DA, MU.AN.NA,</i>
<i>nipašuri- : gall duct (?)</i>	<i>dalugaeš MU.HI.A,</i>
<i>šentabi- : equals KI.GUB (?)</i>	<i>mekkaeš MU.HI.A</i>
IGI.BAR	look at, to : <i>anda auš-, šakuwai-</i>
KI.GUB	loop : <i>ašara-, ešara-</i>
	loose : <i>pittalwa(nt)- (?)</i>
	loose, to : <i>la-</i>

98. On the terms for liver anatomy (aside from the literature cited under individual terms in *HWb*) see E. Laroche, *RHA* 54 ['52], pp. 19-48, and Landsberger & Tadmor, *IEJ* 14 ['64], pp. 201-218.

99. KUB VIII 27 left edge ii 4 : ŠUB-TI NÍG.ÚR.LIMMÚ UG₆-an *ki-i-ša*, "a plague will break out in the corpse(s) of the livestock". NÍG.ÚR. LIMMÚ (lit., "thing (of) four legs") equals Akkad. *BULU* (*CAD B*, p. 313ff.). ŠUB-TI = *MIQITTI* "corpse" (*AHw*, p. 657).

100. Aside from the literature cited in *HWb*, see Güterbock, *JCS* 10 ['56], p. 90, fn. a.

100 a. The "BURU₆.TUR" of Kronasser, *Umsiedlung*, pp. 26-7 and *HWb* Erg. 3, p. 39 is MÁŠ.TUR in KUB XXIX 4 iii 56.

lose (in trial), to make : <i>katterab-</i>	major-domo : <i>ABU B̄ITI</i>
loser : <i>kattera-</i>	make, to : <i>anniya-, iya-</i>
lost, to be : <i>bark-, zenna-</i>	male : <i>bantiyašši-, taparnant-</i>
lot : <i>pul-</i>	malt : <i>kukkula-SAR (?)</i> ,
lots, to cast/draw : <i>pula(i?)-</i>	<i>kugulkula(n)- (?)</i> , DIM ₄ (to be read MUNU _x) ¹⁰²
love : <i>aššiyatar, aššiyawar,</i>	man : <i>antuḫba-, antuḫša-,</i>
<i>genzu- (?)</i>	<i>antuwaḫba-, maya-, mayant-,</i>
lover : <i>pupu-, šeli- (?)</i>	<i>danduki-, LÚ. ULULU, DUMU</i>
lower : <i>kattera-</i>	<i>NAM.LÚ.ULULU</i>
loyal : <i>hapati-, karši-,</i>	mane (of horse) : <i>šukšuka- (?)</i>
<i>šakuwaššar(a)-</i>	mane (spirit) : <i>akkant-, GIDIM</i>
loyal, to be : <i>anda auš-</i> ¹⁰¹	manifest, to be : <i>išduwa-</i>
loyalty, out of : <i>šakuwaššarit</i>	many : <i>mekki-</i>
<i>ZI-it</i>	march, to : <i>iya- (Vmp), nanna-</i>
luck, bad : <i>arpa-, kallaratar</i>	mare : <i>ANŠE.KUR.RA SAL.AL.</i>
luck, good : <i>aššul-</i>	 LAL
lung : <i>babreššar, mušrai-</i>	maritime : <i>arunumana-</i>
lute : <i>buḫupal-</i>	mark, to : <i>iškunab-</i>
lyre-player : <i>LÚkinirtalla-,</i>	mark of ownership :
<i>LÚNAR-a-</i>	 <i>puwatti- (?)</i> ¹⁰³
mace : <i>GIŠTUKUL, GIŠHURPALU</i>	market : <i>KI.LAM</i>
magic of sorcery, magic ritual :	marriage : <i>DAM-atar,</i>
<i>mukeššar</i>	<i>SALÉ.GE₄.A-atar</i>

101. The Hittite idioms for "to be loyal" (*anda auš-*) and "to be disloyal" (*damedani auš-*) may be influenced semantically by the Akkadian *pānī dagālu* (*AHW*, I, 149 sub *dagālu*, 8) "to be obedient, respectful (to a superior)". Similarly, the Hebrew **לְנָסֶן** is the "standard", that symbol of the leader's authority to which the eyes of his troops must be turned.

102. The reading MUNU_x is supported by the vocabularies (cf. *CAD* B, pp. 323-5 sub *buqlu*). On the plant *kugulla-* (several times with determinative SAR : KBo XI 19 obv 3, 12) compare KBo XI 73 obv 4; HT 1 obv i 12, 13; KUB IX 31 obv i 15, 18; KUB VII 1 obv 22. It may or may not be the phonetic writing of MUNU_x in Hittite.

103. So this term, which only occurs to date in the lexical text, is understood by Goetze, *Tunnawi*, p. 94. More likely, *puwattiš* denotes a colored

marriage, to give in :

SALĒ.GE₄.A-anni *pai-* (Va2)

marriage, to take in :

-za DAM-anni *da-*

marry, to : *hamenk-*, *bandai-*

masculine : *haniyyašša-*,

taparnant-, LU

maturity : *mayandatar*

mausoleum : Ē**hešta-**, Ē GIDIM,

Ē NA₄

mausoleum attendant :

LÚ**heštumna-**, LÚ Ē NA₄

mayor : MAŠKIM, MAŠKIM

URU, EN URULIM

meadow : *wellu-*, Ü.SAL,

USALLU

MEASURE, Units. Linear¹⁰⁴.

kapunu- : a surface measure

gipessar

šekan-

DANNA : 7.35 miles ;

11.82 km.

DUBBIN/UMBIN : fingernail-length (?)¹⁰⁵

GI : 3 m., 3,27 yards¹⁰⁶

IKU (GĀN)

ŠU.SI : 1.67 cm., 0.66 inch¹⁰⁵

AMMATU : 50.1 cm.,

19.7 inches

UPNU : ca. 25 cm. (?)¹⁰⁵

paste employed not only for ownership marks but also in dyeing. Akkadian *šimtu* (from root *wšm*) denotes such a colored paste (information courtesy of Prof. von Soden), often *šindi burāši* "gold-colored paste". If this term is native to Anatolia, it could be derived from *puwai-* "to crush, grind (into a powder)" (*HWb*, Erg. 1, p. 17). Whether the term is Anatolian or a loan from Semitic, a cognate of it definitely exists in the Ugaritic texts : *pwt*, a material of value to the dyeing or tanning industry (*UT* 1106 : 10 and 2051 : 6). This *pwt* is definitely not "ein Schmuck?" (*WUS*, p. 2208; *WdO* III ['66], p. 220), but a powder or paste useful in dyeing. In both texts it is found in the company of terms for materials in the dyeing industry : linen (*p̄tm*), blue-purple (*iqni*), glaze (*šp̄g*) and "stones of the dyer" (*abn srp*). The *pu-a-ti* cited in *UT* Glossary no. 2031 from the El Amarna tablets seems rather to denote an arm bracelet in EA 14 I 74, so that it is better to keep it separate from Ugaritic *pwt*. On the other hand, there is no real reason why Arabic "فُوْة" "dyer's madder" (Astour, *Hellenosemitica*, p. 146 and *JNES* 24 [1965], p. 348 f.) cannot be recognized as a true cognate. See the writer's forthcoming study in *JAOS* 87 (1967).

104. The metric and English equivalents of these ancient Mesopotamian units are based upon the article "Weights and Measures" in the *Interpreter's Dictionary of the Bible*, IV, pp. 828-839 (composed by O.R. Sellers).

105. KUB XXXVIII 19 obv 10.

106. KUB VIII 76 and 78 *passim*.

MEASURE, Units. Dry.

bazzila- : equals either *QA* or*UPNU**tarna-**zarzur-* (?)*PA* (for *PARISU*)*SILA* : 1 liter ; 1 dry quart*SUTU* : 10 liters (?) ;

10 quarts (?)

QA : equals the *SILA**UPNU* : handful

MEASURE, Units. Liquid.

*nabši-/nabzi-**wakšur-**zipaddani-*Also measured by vessel
names.)medicine : *wašši-*meet, to : *bazziya-*, *anda wemiya-*melt, to : *šalliya-*member (of body) : *bappeššar*,
bappišnant-, *UZUUR*merchandise : *aššu-*merchant : *unattalla-*,

LÚDAM.GAR

merciless : *ekuna-*mercy : *genzu-*mercy on, to have : *genzuwai-*message : *haluga-*, *hatreššar*messenger : *halugatalla-*,*pišen(a)-* (?), DUMU ŠIPRI,

LÚ TĒMU

messenger, in the manner of :

haluganili

METALS :

hapalki- : iron ⁸⁸*barašu-* : bronze*kurupšini-**kuwanna(n)-* : copper*lulluri-**šuli(ya)-* : lead ⁹⁶*dankui-* : tin*A.GAR₅* : lead ⁹⁶

AN.BAR : iron

AN.BAR GE₆ : black iron

AN.BAR AN-E : meteorite iron

GUŠKIN : gold

KÙ.BABBAR : silver ¹⁵⁴

NAGGA : tin

URUDU : copper

ZABAR : bronze

middle : *ištarn-*, *takšan-*middle (adj) : *ištarniya-*midwife : *bašnupalla-*, SALŠA.ZUmighty : *innarawant-*, *kiššera-* (?),*muwattalli-*, *šarku-*, *tarbuili-*,*daššu(want)-*, *upabili-* (?),*warpalli-*, NIR.GÁLmilk : *pankur* (?), GA

MILK, Kinds of.

GA.KALAG.GA : thick milk

GA.KU₇ : sweet milk

GA DANNU : thick milk

GA EM-SU : sour milk (?) ¹⁰⁷

GA ŠE-E-TI

mill : NA₄ARAmill, to : *barra-*, *malla-*,GUL-a- ⁷⁴

108. Uncertain because of lack of adequate context is } GA IM-ZU in KUB XII 16 obv i 5.

miller : LÚ₁*minalla-*¹⁰⁹, LÚ/SAL
 NA₄ARĀ
 millhouse : Ē NA₄ARĀ
 millstone : *hararazi-*, NA₄ARĀ
 mind : *ištanza(na)-*, ZI
 mirror : *hueša-/huša-*,
 UD.ZAL.LI (?)
 mirror-image : *panzakitti-*
 missing, to be : *waggar-*
 mist : *kammara-*, *tubkuwai-*
 mistreat, to : *idalawab-*, *buwap-*,
 zammurai-
 mix up, to : *hurtalliya-*, *immiya-*,
 šalk-, ulai- (?), takš-
 mixture : *hurtalli-*, *immiul-*
 mock, to : *babbariya- (?)*, *para*
babbarš-
 moist : LABKU
 moisten, to : *hapai-*
 mold, to : *epar-*
 moment : *pandala-*
 month : *arma-*, ITU
 MONTH NAMES :

ITUBĀR.ZAG.GAR :
 Nisannu¹¹⁰
 ITUŠU.NUMUN.NA :
 Du-uzu/Tammuz¹¹¹
 ITUNE.NE.GAR : Abu¹¹²
 ITUKIN.ŠINANNA : Elūlu¹¹³
 ITUDU₆.KŪ : Tašritu¹¹⁴
 monthly : ITU-*mi* ITU-*mi*
 moon : *arma-*, *armanni-*, DEN.ZU,
 DXXX
 moonlight : *armuwalašha-*
 moor : *marmarra-*
 morning : *kari/uwariwar*
 morning, in the : *lukkatta/i*
 mortal : *danduki-*, LÚ.ULŪLU,
 DUMU NAM.LÚ.ULŪLU
 mortality : *tandukeššar*,
 NAM.LÚ.ULŪLU
 mortar (substance) : *purut- (?)*,
 šalwina-
 mortar (vessel) : DUGkuškuššulli-,
 GUL-wanna-¹¹⁵; GIŠKĀ.GIŠ ;
 cf. also "pestle"

109. On the LÚ₁*minalla-* see E. Laroche, *OLZ* 1962, col. 30, and N. van Brock, *RHA* 71 ['62], p. 166. The LÚ.MEŠ *minalleš* grind at the NA₄ARĀ in IBoT I 29 rev 19.

110. KUB VIII 4 : 6 ; 19 : 18 ; both passages cited by Götze in Deimel's ŠL, II, 344 : 52.

111. [ITUŠU.NU]MUN.NA in KUB VIII 25 obv i 1 is not cited in ŠL, II, 354 : 117.

112. [ITU]NE.NEGAR in KUB VIII 25 obv i 4 is not cited in ŠL, II, 172 : 104.

113. KUB VIII 25 obv i 7 ; ŠL, II, 538 : 20 lists (erroneously) KUB VIII 24 v 7.

114. KUB VIII 25 obv i 10 ; cited in ŠL, II, 459 : 43.

115. Otten, *ZA NF* 20 ['61], pp. 130-1, 154.

mother : *anna-*, AMA
 motherhood : *anniyatar*,
 AMA-tar
 motion, to set in : *halai-*
 mount (a horse), to :
 ANŠE.KUR.RA *tiya-*
 mountain : *kalmar-*, HUR.SAG
 mountain ridge : *iškiš-* (?)¹¹⁶,
šarazziyatar
 mouse : *mašbuil-* (Luwian?),
 PĒŠ.TUR
 mouth : *aiš-*, KAxEU
 much : *mekki-*
 much, to be : *makkeš-*
 mud : *išnuwanit watar* (?)¹¹⁷,
purut-, *purutešsar*, *šalwina-*
 mule : ANŠE.GİR.NUN.NA
 multitude : *pankar-*
 murder : *kunatar*

murmur, to : *arandalliya-*,
buštiya- (?), *taštašiya-* (?)
 muscle : *išhunau-*, *išhunawant-*
 mushroom : *artarti-* (?)
 music : SİR, *zinar* (Hattic)
 music, to make : SİR-RU
 MUSICAL INSTRUMENTS :
arkami- : instrument that is
 struck
bušupal- : lute (?) ; instr. that
 is struck
bunzinar- : phon. writing of
 name of GIŠ dINANNA GAL
 or GIŠŠĀ.A.TUR
galgalturi- : tambourine
mukar- : harp (?) ; phon. for
 GIŠBALAG (?)
šawatar : horn
*g]i-lu-i-it*¹¹⁸ : (instrumental case)

116. The vast majority of occurrences of this term in Hittite texts must refer to the "back" as an anatomical term (*HWb*, p. 88 ; *Erg.* 2, p. 14). But just as in West Semitic **תַּחַת** can mean "back" (for Ugar. *bmt* "back" compare *UT* Glossary entry 480 ; for **תַּחַת** "back" compare Deut. 33 : 29 & Hab. 3 : 19) and "mountain ridge, high place" (Ges.-Buhl. *HAT*¹⁷, pp. 102-3), so also to the Hittites the deified mountains had backs like humans, upon which other deities might tread. In the center register of the Yazılıkaya relief, for instance, Tešub stands with one foot each on the necks of two mountain deities (for a convenient line drawing see Gurney, *The Hittites*, p. 143, fig. 8). The term *iškiš-* is even used once for the ridge-pole of a building (KUB XXIX 1 rev iii 18 ; *ANET*, p. 358b). But perhaps most interesting of all in this regard is the toponym HUR.SAGiškišaš (KUB II 1 obv ii 15).

117. Güterbock, *JCS* 15 ('61), pp. 70-71 ; Goetze, *JCS* 20 ('66), p. 129, proposes to read the signs as *i-šu-wa-ni-it-wa-a-tar*, that is, to take the entire complex as a single noun, an -tar abstract signifying something like "community".

118. KUB X 30 : 5. Is this the correct reading of the signs ? The ending

GIŠBALAG(.DI) : harp	narrow : <i>batku-</i>
GI.GÍD : flute	narrow, to be : <i>batkueš-</i>
GIŠ dINANNA : Ištar instrument	navel ornament : LI.DUR ¹¹⁹
GIŠ dINANNA GAL/TUR : large/small Ištar instrument	near : <i>maninku(-want)-</i>
GIŠŠA.A.TAR : stringed instrument	near, to draw : <i>maninkuwah-</i>
MUSICIANS :	neck : <i>kuttar (?)</i> , GU
LÚarkammiyala- : arkammi-player	necklace : <i>buwabhuwartalla-,</i>
ħalliyari- : equals LÚGALA	<i>kuttanalli-, manninni-</i>
SALkatra- : kinirtalla- : zither-player	needle : <i>šepikkušta-, KIRISSU</i>
ħabtarili- : equals LÚGALA	(wr. <i>KI-RI-SŪM</i>) ¹²⁰
SALzintubi- : LÚGALA	neglect, to : <i>karš(iya)-, karšanu-,</i>
LÚ/SALNAR : SAL SIR : songstress	<i>paškuwai-, arba pittalai-, para</i>
muster, to : <i>karp(iya)-, ninink-</i>	<i>auš-</i>
mutilate, to : <i>kukkurš-</i>	negligent : <i>karšantalli-, para</i>
nail : <i>tarma-</i> , GIŠKAK	<i>uwant-</i>
name : <i>laman-</i> , MU, ŠUMU	neighboring : <i>arabzena-</i>
name, to : <i>ħalzai-, lamniya-,</i>	net : <i>aggati-, bupala-</i>
<i>weriya-</i>	neutral : <i>ħubbupa-</i>
nanny goat : ŪZ	new : <i>newa-, GIBIL</i>
napkin : GAD, genuwaš GAD	New Year : MU-aš <i>meyanaš</i> ,
	MU.KAM-aš SAG.DU-aš
	niece : DUMU.SAL ŠEŠ-ŠU
	night : <i>išpant-, nekuz mebur,</i>
	GE ₆ .KAM
	night, to become : <i>neku-</i>
	nimble : <i>piddalli-, pitiyalli-</i>
	noon : UD-az <i>takšan</i>
	noose : <i>a/ešara- (?)</i>
	nose : KAxAKAK

is the instrumental case, and the following SIR-RU (*IZAMMARŪ*) makes it virtually certain that the signs represent what remains of the name of a musical instrument.

119. LI.DUR GUŠKIN (KUB XXIX 4 obv i 13 ; Kronasser, *Umsiedlung*, pp. 6-7, 42).

120. IBOT I 31 rev 1 ; compare *HWb*, Erg, 1, p. 31 with *JCS* 10 ['56], p. 37.

not yet : *nawi*
 nourish, to : *galank-*
 now : *kinun(a)*
 nude : *nekumant-*
 numb, to be : *tapanniya-*
 number, to : cf. count
 numerous, to be : *pankariya-*
 nurse (wetnurse) : *harwant-*,
 SALUMMEDA
 nurse, to : *šaktai-*
 nut, pistachio : GIŠLAM.GAL¹²¹

oath : *birunt-* (Luwian), *linkai-*,
linkan-, *linkiyant-*, MĀMĒTU,
 NĪŠ ILI, NAM.ERÍM
 oath, pertaining to : *birutalli-*
 obedience : *ištamaššuwar*,
hapazuwalatar, *tummantiya-*
 obey, to : *anda hapatiya-*,
ištamaš-
 objection : Δ *halwati-* (?)

oblige, to : *išhai-/išbiya-*,
išbiulab-
 obligation : *išbiul-*
 observe, to : *banbaniya-* (?)
 obstruct, to : *piran hamenk-*
 OCCUPATIONS :
huprala- : potter
lapanalli- : summer
 herdsman (?)
tabiyali- : barber
weštara- : herdsman
 LÚA.ZU : physician
 LÚAD.KID : basket-weaver
 LÚ ANŠE.KUR.RA¹²²
 LÚAŠGAB : leather worker
 LÚBAHÁR¹²³ : potter
 LÚBUR.GUL : lapidary
 LÚDAM.GĀR : merchant
 LÚDUB.SAR : scribe
 LÚE.DÉ.A : smith
 LÚENGAR : farmer
 LÚĒPIŠ KUŠE.SIR : cobbler¹²⁴

121. *HWb*, p. 282 ; the reference is KUB XXXIII 115 rev iii 8.

122. The LÚ.MEŠ ANŠE.KUR.RA-wa-at-ta *ku-e-eš ŠA DINGIRLIM* of KUB VII 54 obv ii 15 are probably grooms.

123. LÚBAHÁR is the preferred reading of LÚDUG.GA₅.BUR (*HWb*, Erg. 1, p. 25). Aside from the KUB XXXVI 41 obv i 12 reference cited in *HWb*, Erg. 1, p. 25 and the occurrence in law no. 176, LÚBAHÁR occurs in KBo II 1 obv i 25, ii 6 ; KBo X 30 ii 3 ; KUB VIII 75 obv ii 17, 26 ; KUB XI 28 obv iii 12, 20, rev iv 13 ; KUB XXX 35 obv i 6 ; KUB XXXIII 103 rev iii 5 ; KUB XXXVIII 12 obv i 10, 16 ; and HT 2 rev v 22. DUG.GA₅.BUR (without LÚ) occurs in KBo III 23 obv 11 ; KBo X 28 v 1 ; and KUB XXXI 53 obv 9. DUG<GA>.GA₅.BUR occurs in KUB II 2 rev iv 10. And in KBo X 28 v 1 one finds the unusual writing UZUDUG(!). GA₅.BUR.NA. For further discussion of the LÚBAHÁR compare Barrelet, *RA* 58 [1964], pp. 1-8.

124. *CAD E*, p. 239.

LÚ.ĒPIŠ GA : dairyman ¹²⁵	LÚMUŠEN.DÙ : augur ;
LÚ.ĒPIŠ GAD : linen/cloth ¹²⁶	LÚ NA-QAD : herdsman
maker	LÚNAGAR : carpenter
LÚ.ĒPIŠ KAPALLÌ : leggings- maker ¹²⁷	LÚNAGAR İSSÌ ¹³¹ : (wood-) carpenter
LÚ.ĒPIŠ MUN : salt-maker ¹²⁸	LÚNAGAR ŠA KÙ.BABBAR :
LÚ/SAL.ĒPIŠ PÁ-PÁ-SÀ :	silver worker ¹³²
cook who prepares gruel ¹²⁹	LÚNAGAR NA ₄ : sculptor ¹³³
LÚ.ĒPIŠ TA.ḤAP.ŠI :	LÚ NIM.LÀL : bee-keeper
belt-maker ¹³⁰	LÚ NINDA.DÙ.DÙ : baker
LÚ.ĒPIŠ TÙG.GÚ.È.A HUR-RI :	LÚ NU.KIRI ₆ : gardener ¹³⁴
maker of Hurrian cloaks ¹²⁴	LÚSIMUG ¹³⁵ (not LÚ.E.DÈ.A) :
LÚKÙ.DÌM : gold- and silver- smith	metal worker
LÚ MUHALDIN : butcher, cook	LÚSIPA : herdsman
	LÚSIPA.GUD : cattle herdsman

125. *CAD* E, p. 240.

126. The Akkadian counterpart, *ēpiš kitti*, is not listed in *CAD* E, pp. 283-9. *HWb*, Erg. 1, p. 31. Compare Goetze, *JCS* 10 [1956], p. 36, fn. 50 and E. von Schuler, *Die Kaskäer*, p. 76.

127. *CAD* E, p. 238.

128. LÚ.MEŠ E-PIŠ MUN in KUB XXXVIII 19 obv 5. The Akkadian counterpart, lacking in *CAD* E, p. 240, would be *ēpiš tābti*.

129. *CAD* E, p. 239 lists the SAL E-PIŠ BA.BA.ZA of KUB XXVI 69 v 14, but could not know in 1957 about the male counterpart listed in the text KUB XXXVIII 12 obv i 16 published in 1965.

130. To *CAD* E, p. 240 can now be added *ēpiš ta.ḥap.ši* on the basis of LÚ E(!)-PIŠ(!) TA-HAP-ŠI (HT 2 obv iii 23); LÚ E-PIŠ T[A-HAP-ŠI] (KUB XXXI 51 rev 3); and LÚ E-PI-İŞ TA-HAP-ŠI (KBo X 10 obv ii 18).

131. KUB XXIX 1 rev iii 14 (*ANET*, p. 358b).

132. KUB XVII 20 obv ii 23.

133. KUB XXXVIII 12 obv ii 21; KBo XIV 142 rev iv 22.

134. Spelled: LÚ NU.GIŠ.SAR (KBo IX 88:7; etc.); the element GIŠ.SAR is to be read KIRI₆ (*AHw*, p. 485a). The element SAR alone is to be read NISSA (Gelb citing Civil apud *Studies in Honor of B. Landsberger*, p. 61).

135. LÚ.MEŠ SIMUG.MA-za (KUB XXXVIII 12 obv i 17) — SIMUG. MA are drawn thus . One could also read LÚ.MEŠ DÉ.DÉ(!).ZA.

LÚSIPA.UDU : shepherd
 LÚŠE.KIN.KUD : harvester
 LÚ ŠU.I : barber
 LÚŠU.PIŠ : fisherman
 LÚ TŪG : fuller (?),
 tailor (?)
 LÚ TŪG.GAZ
 LÚUMMEA: master(-craftsman)
 LÚ UR.GI₇ : hunter
 LÚUŠ.BAR : weaver
 LÚURUDU.NAGAR : copper
 worker
 occupy (a land), to : *ašandulai-*,
*pe bar-*¹³⁶
 occur, to : *kiš-*
 oesophagus : *pappašala-*
 offense : *haratar, haratnanti-*
 offend, to : *zammurai-*
 offering : SISKUR
 offering, drink : *išpanduzzi-*,
mantalliya-
 official (adj) : *KAYAMĀNU*
 offspring : DUMU,
 ŠĀ.BAL.(BAL), ŠĒTU
 oil : ȳ, ȳ.GIŠ
 old : SALbašawa-, *miyahuwanti-,
 wez(za)pant, LIBIR.RA¹,
 ŠU.GI
 old, to be : *miyahuwanta-*,

miyahuwanteš-, LÚŠU.GI-a-,
 LÚŠU.GI-eš-
 old age : *miyahuwandatar,*
 LÚŠU.GI-tar
 olive : ZĒ-ER-TUM/TI
 olive oil : ȳ GIŠZERTUM
 omen : *ileššar, puramimma* (?),
 ſagai-, IZKIM
 omen, to give an : ſakiyah-
 omit, to : *dala-, wakšiyanu-*
 one, to make : 1-EN *iya-*
 onion : ſuppiwašhar,
 SUM.SIKILSAR
 ONION-LIKE PLANTS :
 GA.RAŠSAR : leek
 ŠE.LŪSAR¹³⁷ : coriander
 ANTAHŠUMSAR⁵¹ : kind of
 onion (?)
 open, to : *ark-, baš-, bašbaš-,*
bašk-, kinu-
 open, to be : *bišwai-*
 opponent : *appaliyalla-,*
barpanalli-, tarpanalli-,
 LŪ.KŪR
 opponent-at-law :
bannittalwa(na)-, hannešnaš
išba-, BĒL DĪNI, LŪ DI-ŠU
 opponent-at-law, to be :
bannittalweš-

136. For *pe bar-* in the sense of "holding" territory just won in battle, compare *JCS* 10 [56], p. 80 (lines 42-25).

137. For ŠE.LŪSAR "coriander" in the Hittite texts see *KBo* IV 2 obv i 11; *KUB* XXIV 7 ii 7; *VBoT* 24 i 4; *ZA NF* 20 [1961], p. 155. On the term in cuneiform literature from Mesopotamia compare I. J. Gelb, *Studies in Honor of Benno Landsberger*, p. 61, and M. Birot, *ARMT* IX, p. 270. The Akkadian counterpart is *kisibirru* (*AHw*, I, p. 486).

oppose, to : *menabbanda ep-*,
menabbanda auš-, *menabbanda mat-*
 oppress, to : *batganu-*, *batkešnu-*,
nakkiyah-, (*katta*) *damaš-*,
dammešhai-, *wešuriya-*
 oppression : *dammešha-*
 oppressor : *wešuriškattalla-*
 oracle : *ariyašeššar*, ŠA MUŠEN
uttar
 oracle, to determine by : *ariya-*,
bandai-, SIxŠA
 oracle, to receive : *arba ep-*, *piran*
sara ep-
 orchard : KIRI₆ (GIŠ.SAR) ¹³⁴,
 GIŠINBU
 order, to put in : *as(ša)nu-*,
bandai-, *taninu-*
 origanum : GIŠZŪPU ⁷⁰
 ornament, to : *burai-* (?), *kunk-*,
unuwai-, ŠU.TAG.(GA),
 ŠU.TAG.TAG.GA
 ornament : *unuwašha-*
 ornamented : ŠUPPIŠTUWARA-
 ornamented, un- : *dannara-*
 orphan : *kurimma-*
 other : *damai-*, GUR-i-
 outpost : *para aštar*
 outstanding : ŠARLI-
 oven : IMŠU.(NIG.)NIGIN.NA,
 UDUN (?) ¹³⁸
 over-eager, to be : *nuntarnu-*
 overhear, to : *para ištamaš-*
 overlaid : *halisšiyant-*, GAR.RA
 overlay, to : *halisšiya-*
 overlook, to : *para auš-*
 overpower, to : *išhizziya-*,
šakuriya-
 overtake, to : *hapuš-*, *anda*
wemiya-
 overturn, to : *arba burutai-*, pippa-
 owl : *hapupi-* (?) ⁸
 pacify, to : (*katta*) *palabša-*, DU₈-
 page : DUMU.É.GAL
 pale : *alpant-* (?)
 palm (of hand) : ŠA QĀTI
babhal-
 panther : *paršan(a)-*, UG.TUR
 panther, like a : *paršanili*
 paralyzed : *dudduwarant-*
 pardon, to : *parkunu-*
 park : *ambassi-* (?)
 part : ŠARRA-, HA.LA
 participate in, to : *takš-*
 partridge : *kakkapa-*,
 MUŠEN HURRI (?)
 passage, safe- : *zaršiya-* (?)
 pasture : *lapana-*, *wellu-*, *weši-*,
 NU.KŪ, RĪT GUDHĀ,
 RĪT ANŠE.KUR.RA
 path : *urki-*, KASKAL
 patient, to be : *tuhušiya-*
 patron deity : *parassi-* (?)

138. Götze gives the reference KUB XV 3 iii 58 in ŠL, II, 415:3, but such a line in the published texts does not exist.

pawn, to take as :
appat(ta)riya- (?)
 pay, to : *kuš-* (?), *pai-*
 pay back, to : *kappuwai-*,
kuš- (?), *piddai-*, *šarnink-*
 peace : *takšul-*, *takšulatar*
 peace, to be at : *takšul eš-*
 peace, to make : *takšul iya-*,
takšul da-, *takšulai-*
 pear : *karpina-* (?)
 pectoral : *TUDITTU*
 pedestal : *ištanana-*,
ZAG.GAR.RA
 peel, to : *šap-*, *šapiyai-*
 peer : *annawali-*, LU GAB.A.RI,
*ZAG-aš UKU-aš*¹³⁹, *MEHRU*
 peg : *KAK*
 pen : *ašawar*, *Šhila-*, *bali-*,
bumma-, *TUR*
 penis : *arlip-* (?),
hapuša(nt)- (?), *barniu-* (?),
genu-, *lalu-*
 pennant : *ŠA GIŠŠUKUR*
GUŠKIN GAD
 perform, to : *an(n)iya-*, *iya-*

perfumed oil : *šanezzi-*¹⁴⁰,
l.DUG.GA
 perish, to : *bark-*, *zinna-*
 permanent : *ukturi-*, *SAG.UŠ* (?),
KAYAMĀNU
 permit, to : *tarna-*
 PERSONNEL :
 cf. also OCCUPATIONS.
antuwašalli-
appa-
apiši-
arkammiyala- : *arkammi*-player
ašuššanni- : equerry
ašušatalla- :
auryala- : border guard
ekuttara- : cupbearer
haggazuwašši- : cupbearer (?)
baliyami- : temple functionary
balliyari- : priest-singer
baliyattalla- : sentinel
halipi-
hamina- : chamberlain
hapiya- : cultic functionary
baršiyala- : offerer of *NINDA*
barši-

139. KBo IV 14 rev iii 68 : *man-aš appezziš antubšaš man-aš ZAG-aš UKU-aš*, "whether he is an inferior or a peer".

140. Alongside the common use of *šanezzi-* as an adjective (*HWb*, 181-2) there are a few passages in which the substantivized neuter form of the adjective appears to denote a sweet-smelling substnaence (*šanezzi šamišzzi*, Disappearance of the Sun [RHA f. 77, p. 87f.], A iv 6, 11, 18, B iv 40-1). As an adjective *šanezzi-* describes *l.DUG.GA* in KUB XV 34 obv ii 29 (*ki-ma maššan l.DUG.GA šanezzi*). As a substantivized adjective, *šanezzi* takes the following verbal construction : *nu-šan šanezzi iššuwai* (KUB XV 31 obv i 25). After the goddess Ištar bathes, she anoints herself with *šanezzi* (*ša-né-ez-zi-it iš-ki-it*, KUB XXXIII 88 rev 10 [Hedammu Myth]), which seems to point to a kind of oil or salve.

bartagga- : kind of priest (?)
baṣṭanuri-
batalwala : door-keeper
baṣṭumna : ḡeṣṭa-attendant
bilammatta- : gate-keeper (?)
bimmalli- : offerer of NINDA
bimmaś (?)
binkula- : "he of the *binkul*-offering"
batwaya-
bippara-
biṣṭaśśa-
bukmatalla- : conjurationpriest
buburtaṇuri- : groom (?)
buwaśannalla- : priest(ess) of
 D^huwaśanna
iśhamatalla- : singer
iśmanalla- : equerry
iśpantuzziyala- : offerer of
 libations
ittaranni- : courier
kalliṣtarwana-
gangatitalla- : offerer of *gangati*
karimnala- : temple attendant
karubala-/kalubala-
SALkatra- : singer
kinirtalla- : zither-player
kipliyala- : kitchen functionary
kireṣṭenna-/kireṣṭiyana-
kita- : recitation priest
gurtawanni-
kuśṣaniyatalla- : mercenary
labhiyala- : warrior (?),
 traveler (?)
maniyahbatalla- : governor,
 administrator
maniyahbeṣkattalla- : governor

maniyahbiyaś iśha- : governor
minalla- : miller (?)
pah̄buwari-/pah̄burzi- : prince
 not eligible to rule
palwatalla- : functionary active
 in festivals
parnalli- : page, courtier
paṣandala- : food-taster (?)
patili- : kind of priest
pittauri-, pidduri-
pulala- : lot-caster (priest)
purapši- : cultic functionary
śabiarili- : priest singer
śalaśha- : palace functionary
śankunni(yant)- : priest
śapaśalli- : sentinel (?)
śarikuwa- : police force (?)
śaśalpatalla-
SALśilalluhi-
śiuniyant- : ecstatic, prophet
śurala- : cook (?), kitchen funct.
śuwaśśali-
tabiyali- : barber (?)
dammara- : lowly cult
 functionary
tamiṣatalla-
tappala-
tapariyalli- : commander (?)
tapritiṣṣi- : custodian (?) of
 the *tapri*-seat
tapśuwala-
tarriyanalli- : the third
tarṣipala/i- : coachman, chariot-
 driver
tarweṣgala- : dancer, acrobat
tawalala- : offerer of *tawal*-
 drink

<i>tazzeli</i> - : anointed priest	LÚ DINGIR-LIM : ecstatic
<i>tubkanti</i> - : high dignitary	LÚ DUGUD : dignitary
<i>duyanalli</i> - : second (?), fourth (?)	LÚ ÉŠÀ : chamberlain
<i>tuppa(la)nuri-</i>	EN ERÍN.MEŠ : general
<i>tuppanali</i> - : scribe (?)	EN KARAŠ : general
<i>duddušbiyalla</i> - : court functionary	EN UKU.UŠ
<i>ummiyanni</i> - : cultic functionary	LÚ/SAL É.DINGIR : temple
<i>ura/iyanni</i> - : kd. of priest	functionary
<i>uralla</i> - : horse-trainer (?)	SALENSI : sibyl
<i>urubbi</i> - : funct. in funerary cult	GAL.GEŠTIN : high milit.
<i>uškišgatalla</i> - : guard, sentry	official
<i>walbiyala</i> - : offerer of <i>walbi</i> - drink	LÚGUDÚ : anointed priest
<i>weheškatalla</i> - : patroller	LÚHAL : <i>BĀRŪ</i> -priest
<i>weškatalla</i> - : error for preceding?	LÚ IS : groom
<i>wešuriškatalla</i> - : oppressor (?), taskmaster (?)	LÚ KAT.TAR
<i>zilipuriyatalla</i> - : priest of dZilipuri	LÚ KAŠ.E : courier
<i>zipuriya</i> - : offerer of NINDA	LÚ KISAL.LUH : fore-court
<i>zippuriya</i> - ?	washer
<i>zuppala</i> - : custodian of <i>zuppa</i> - bread?	LÚ ME.SAG : LÚ MEŠEDI
<i>zuppariyala</i> - : torch-bearer	LÚ NI.DU.DU
<i>SALAMA.DINGIR</i> : kind of priestess	LÚ NI.DU ₈ : gatekeeper
LÚAZU : <i>BĀRŪ</i> -priest	LÚ NÍG.BĀR :
LÚ BANŠUR : table man	curtain-keeper (?)
	LÚ NIN.DINGIR :
	high priest (?)
	LÚ GIŠPA : sceptre-man,
	usher (?)
	LÚ QA.ŠU.DU ₈ .A : cup-bearer
	LÚ SIG ₅
	LÚ ŠÀ
	LÚ ŠÀ.TAM : chamberlain

141. GIŠtar-wa-a-li in KBo XIV 84 rev iii 11 is in broken context. In the inventory KUB XXXIV 88:12 we find the [ku]-uš-ku-uš-šu-wa-aš *tar-wa-a-li*, “the *tarwali* of/for crushing”. Of course, pestles are not the only implements used for crushing. Nonetheless, the (DUG) *kuškušulli* is a mortar!

LÚ ŠÀ.NE.ŠA ₄ :	lamenter	GRAINS, TREES, etc.
SAL ŠÀ.ZU		<i>ankiš-</i>
LÚ TI		<i>armi-</i>
LÚ TIN.NA :	vintner	<i>artarti-</i> : mushroom (?)
LÚ GIŠTUKUL		<i>babhal-</i> : shrub
LÚ UMMEDA ANŠEKUR.RA		<i>babhašitti-</i>
LÚ ZA.LAM.GAR :		<i>balenzu-</i> : duck-weed
tent-keeper		<i>bašuššara-</i>
LÚ ZABAR.DAB		<i>bašuwai-</i> : soda plant
perspiration : <i>šišba-</i>		<i>battalkešna-</i> : white thorn (?)
pestle : <i>GIšpakkusšuwar</i> , (Luw.)		<i>ippiya-</i>
<i>pattuni-</i> , <i>tarwali-</i> (?)		<i>ippiyanzana-</i>
physician : LÚ A.ZU		<i>kar(aš)šani-</i> : soap weed
picture : <i>gulzi-</i>		<i>kaštant-</i>
pierce, to : <i>battai-</i> , <i>hazziya-</i> ,		<i>kikla-</i>
<i>išgar-</i> , <i>iškarranniya-</i> , <i>šai-/šiya-</i>		<i>lakkarwan-</i>
pile up, to : <i>išbuwa-</i> , <i>šubba-</i>		<i>laparša-</i>
pillar : <i>annasnant-</i> , <i>kurakki-</i>		<i>šadduwa-</i>
pin : <i>šepikkusša-</i> ,		<i>tapalkuštana-</i>
URUDUZI.KIN.BAR		<i>zabbeli-</i> : cress (?)
pine-cone : <i>hulli-</i> , <i>hu(wa)lliš-</i> ,		ŠE+NAG : soap weed
<i>buwalliššanant-</i>		ŠU.GĀNSAR
pit : <i>*ayabi-</i> (<i>a-a-bi</i>), <i>akkuša-</i> ,		ŠU.KIŠSAR
<i>batteššar</i> , <i>patteššar</i> , <i>BŪR</i>		ZAG.AH.LISAR : cress (?)
pitch (a tent), to : <i>šiya-</i>		TIYATU : "devil's dung"
place : <i>peda-</i> , <i>AŠRU</i> , <i>KI</i>		plaster : <i>haneššuwar</i> , <i>purut-</i> ,
place, to : <i>ašeš-</i> , <i>dai-</i> , <i>tittanu-</i> , <i>zik-</i>		<i>šalwina-</i>
plague : <i>bengan-</i> , <i>UG₆</i>		plaster, to : <i>haneš-</i>
plain (n) : <i>ku(e)ra</i> , <i>LIL</i>		plate : ŠU.GĀN (?)
plain (adj) : <i>pittalwa(nt)-</i> ,		platform : <i>taršanzipa-</i>
<i>šannapili-</i> , <i>dannara-</i>		platter : <i>GIšwera-</i> , <i>GIšura-</i>
plaintiff : <i>hantitiyatalla-</i> ,		play, to : <i>dušk-</i>
<i>uddanaš išha-</i> (<i>BĒL AWĀTI</i>)		play (musical instr.), to :
plait, to : <i>anda taluppai-</i>		<i>hazzik-</i> , <i>walb-</i>
plant, to : <i>aršai-/aršiya-</i> , <i>warbunu-</i>		pleasant, to be : <i>waš-</i> (Vmp)
PLANTS : cf. also FRUITS,		pledge, to take as : <i>appat(a)riya-</i>
GRASSES, CEREALS,		plot : <i>kupiyati-</i> , INIM BAL

plot, to : *bešalla-*, *kup-*, *šanb-*,
taštašiya-
 plotter : *kupiyatalla-*
 plow : *appalašša-* (?),
 GIŠAPIN(.LAL)
 plow, sub-soil :
 URUDUŠU.KIN(.GAL)¹⁴²
 plow, to : *barš-*, *terip-*
 plowed : *terippi-*
 plowman : LÚAPIN.LAL,
 LÚENGAR, *pallaššurimi-* (?)
 plug : *eburati-*, *ištappulli-* (?)
 plunder : *šaru-*
 plunder, to : *šaruwai-*
 pointed : *dampu-* (?)
 or *alpu-* (?)
 pointed, to be : *dampueš-* (?)
 pole : *wenal-*
 policemen : ERÍN.MEŠ
šarikuwaš (?)
 pollute, do : *barra-*, *paprab-*,
paprai-

pomegranate : *NURMŪ*
 poor : *ašiwant-*, LÚ MAŠ.EN.
 KAK
 poor, to be : -*ši* NU.GĀL *kuitki*
 ("he has nothing") ; *ašiwanteš-*
 poplar : *barau-*, GIŠILDĀG¹⁴³
 population : *antubšannant-*,
antubšatar
 portion : *hali-*¹⁴⁴, *tarnat-*
 possess, to : *bar-*, *pe bar-*
 posterity : DUMU-*latar*,
 NUMUN, ŠĀ.BAL,
 warwatnant-
 postern gate : *luštani-*
 postpone, to : *šakuwandariyanu-*
 potter : LÚ**huprala-**, LÚBAHĀR
 potter's wheel : LÚBAHĀR-*aš*
 UMBIN
 pour out, to : *ḥuwalla-* (?),
išḥuwa-, *laḥuwai-*, *šippand-*,
šubba-, BAL
 praise : *šarlat-*, *walliyatar*

142. The URUDUŠU.KIN(.GAL) is not listed in *HWb* and supplements. Götz contributed many references, however, to ŠL, II, 354 : 392d, where it is shown that the Akkadian counterparts are *barbu* (a kind of subsoil plow : *CAD H*, pp. 97-8 ; *AHw*, p. 325a) and *mayyāru* ("[Boden-]Zerschlagung" ?, *AHw*, p. 587b).

143. KUB XXXVIII 11 obv 9, VBoT 24 i 6, ii 7. GIŠILDĀG appears already in *HWb*, p. 277 without references. No Hittite references are found in ŠL, II, 579 : 221b or under *ildakku* in *CAD I*, pp. 70-1 or *AHw*, p. 371a. Since Hittite *barau-* denotes the Euphrates poplar (Akkad. *sarbatu*), it is not the same tree as the *ildakku*.

144. A. Goetze's unpublished *Hittite Dictionary* suggests "portion" for *hali-*, which allows one to interpret NINDA *hali-* as a bread portion and the *hali-* usually translated "night watch" as "portion (of the night)". Is a connection implied with Sum. *HA.LA??*

praise, to : *aššu mema-*, *šarlai-*,
walla-
 pray, to : *arkuwai-*, *mugai-*, *malt-*,
aruwai-
 prayer : *arkueššar*, *arkuwar*,
mugawar, *mukeššar*
 pregnancy : *armabħatar*
 pregnant : *armabħbant-*, *armant-*,
armawant-, *arnuwant-*, *ušantari-*
 pregnant, to be(come) : *armab-*
 (w. -za), *šumrai-*
 pregnant, to make : *armab-*
 (w/o -za), *ušai-*
 prepared : *ħandant-*
 presage : cf. omen
 present, to : *ħink-*
 press, to : *pupušša-*, *damaš-*
 previous : *annalla/i-*, *karuili-*
 previously : *annaz(a)*, *annišan*,
karu
 price : *ħappar*, *kuššan-*,
KILAM-tar (?), *ŠAM*, *ŠIMU*
 pride : *walli-*
 priest : *šankunni(yant)-*,
LÚ/SALSANGA
 priest, high : *LÚ SANGA GAL*,
LÚ NIN.DINGIR (?)
 priestess, high : *SALENTU*
 priests, group of :
LÚSANGA-eššar
 PRIESTS : cf. PERSONNEL.
 prison : Ē EN.NU.UN,
Ē KILI, *BIT ŠIBITTI*

prisoner : *alšant-*, *appant-*,
arnuwala-, *hippara-*, *šulla-i*,
LÚ DIB, *LUŠU.DIB*,
LÚ ASIRU
 prisoner, to take : *alš-*, *šara da-*,
anda ep-
 procedure : *uttar*, *KASKAL*
 procrastinate, to : *ištantai-*,
ištandanu-
 procreation : *ħaššatar*
 produce, to : *an(n)iya-*, *iya-*
 production : *aniyat-*
 prolong, to : *daluganu-*
 promised : *tarant-*
 property : *maršeddu-*
 prophet : *šiunān antubħa-*¹⁴⁵,
šiuniyant, *LÚ DINGIR-LIM*
 propitiate (a god), to : *galank-*,
palahħa-, *talliya-*, *waršanu-*
 propitious (favorable) : *kunna-*
 prosperity : *aššul-*, *aššulatar*, *lulu-*
 prosperous : *ħappina-*
 prosperous, to make : *luluwai-*
 prostitute : *SALKAR.KID*,
annaneka- (?)
 prostrate : *kaninant-*
 protect, to : *ħantiyai-*, *pahš-*
 protective genius : *annari-*, *tarpi-*
 protectorate : *kuirwana-*/
kuirwana-
 protest : *halwati-* (?)
 proud, to be : *šallarkardab-*,
šallakardai-

145. Telepinuš Procl., col. II, line 32 (*šiunān antubħeš*, "the men of the gods").

provide for, to : *hantiyai-*, *banza bar-*¹⁴⁶, *šakuwa bar-*
 prow (of ship) : SAG, SAG.DU
 puffed up : *iyatnuwant-*
 pull, to : *huittiya-*
 punish, to : *kappuwai-*,
dammeškai-, *zankila-*
 punishment : *dammeška-*,
zankilatar
 pupil (of eye) : *titita-*
 pure : *parkui-*, *šuppi-*, *šuppiyant-*,
šuppiššarant-
 pure, to be : *parkueš-*, *šuppeš-*,
šuppiyab- (Vmp)
 purification : *parkueššar*,
parkuyatar, *šeželli-*, *šuppeššar*,
šuppiyatar
 purify, to : *parkunu-*, *parkuwai-*,
šuppiyab-, *šappišarab-*
 purify oneself, to :
parkuya- (Vmp),

šuppiyah- (Vmp),
tubš- (Vmp) (??)
 pursue, to : *appan ep-*, *appan ki-*
 push, to : *peššiya-*, *šai-/šiya-*,
šuwai-
 pyre : *ukturi-*
 quarrel : *balluwai-*, *šarupa-*,
šullatar, *šulli-* (??)
 quarrel, to : *balluwai-*,
hannitalweš-, *šullai-*
 quarrel, to stir up a :
balluwanu-
 quarter, to : *kariya-*
 quartered : *arzanant-*
 queen : *baššušsara-*, SAL.LUGAL
 quench one's thirst, to : *baššik-*
 quench someone else's thirst, to :
baššikkanu-
 question, to : *punuš-*

146. The idiom *banza bar-* "to hold the forehead" (see also footnote 55 above) is the approximate semantic equivalent of Old Babylonian *rēšam kulum* "to be at someone's disposal, be ready to help or support" (*AHW*, p. 503). A. Goetze (*JAOS* 74 [1954], p. 188) has called attention to the similarity of *banza bar-* with *rēšam kulum*, but Hittitologists (including Goetze) have generally failed to render *banza bar-* as "to be available, aid, support". This rendering seems especially appropriate in KUB XVII 21 iv 13, where the Gašga are commanded to "give it (a caravan) your support, and let no one attack it on the road!" In Hittite law 165 also the offender's obligation is not to "let (the injured man's) house alone", nor does it mean that "he shall have peace there in his house" (Friedrich, *HG*, p. 75). Rather one should translate "he (the offender) shall make himself available at his (the injured party's) house". This availability could take the form of financial support or something similar. For other occurrences of *banza bar-* (most of which accord well with the proposed meaning) see KUB V 1 iii 54 and KBo XII 39 obv i 10.

quick : *liliwant-*, *nuntariya-*,
piddalli-, *pittiyalli-*
 quickly : *ḥudak*
 quiver : *parzašša-*,
 KUŠE.MĀ.URU₇, *İŞPATU*

race-horse : *pittiyawaš* ANŠE.
 KUR.RA
 rafter : GIŠŪR
 rain : *ḥeyau*, *heu-*, ZUNNU
 rain, to : *ḥewannai-*
 raise up, to : *parkiya*, *ṭallanu-*
 raisin : GIŠGEŠTIN HĀD.DU.A
 rake : *bab(ha)ra-*
 rake, to : *babḥariya-*
 raking : *babratar*
 rank (n) : *ilan-*, *ileššar*
 rash : *nuntariya-*
 rash, to be : *nuntarnu-*
 ration : *tarnat-* (?), *hali-*
 raw : *ḥuešu-*
 read, to : *auš-*, *ḥalzai-*
 read aloud, to : *piran ḥalzai-*
 ready, to be : *awān ḫara tiya-*
 ready, to make : *ḥandai-*
 really : *ḥandan*, *ḥuwāru*
 reaper : LŪ ŠE.KIN.KUD
 rear (a child), to : *ṭallanu-*
 rebel : *ḥarpannalli-* (?),
kupiyatalla-, *tarpanalli-* (?)
 rebel, to : *kururiyab-*, *ṭallai-*,
wakkariya-
 rebellious : *ḥarpu-*, *niwaralli-*
 rebellious, to make : *niwarala-*,
 BAL-*nu*

receipt : *la* *lalami-*
 recline, to : *šeš-*
 recognize, to : *kaneš-*, *ṭak-*
 reconcile (factions), to : *takšan-*
anda tittanu-
 recover (intrans.), to : *enuma-*,
lazziya- (Vmp), SIG₅
 recovery : *sara appatar* (?)
 recuperate, to : *enuma-*,
lazziya- (Vmp), SIG₅
 red : *ešharwant-*, *mita/i-*,
marušam(m)a-
 red, to be : *anda maruwai-*
 red-purple : HAŠMANNU
 redness : *maruwašha-*
 reed : *nata/i-*, *natant-*, GI
 referred (to another group),
 to be : *wahanza eš-*
 refine, to : *zānu-*
 refractory : cf. rebellious
 refrain, to : *dala-*
 refresh, to : *waršanu-*
 refreshment : *galaktar*, *waršiyat-*,
waršula-
 refuge, place of : *ṭaraman-* (???)
 refugee : *ḥuyant-*, *pittiyant-*,
 MUNNABTU
 refuse, to : *natta mema-*, *mimma-*
 regale, to : *duškešk-*
 regard, to : *auš-*, *kappuwai-*,
ṭakuwai-
 regent : cf. governor
 regular : *ukturi-*, SAG.UŠ,
 KAYAMĀNU
 reign, to : cf. rule
 reign, to begin one's : *ṭara išpart-*
 reimburse, to : cf. compensate

rein : <i>išmeri-</i> (?)	<i>ABU</i> : father
reject, to : <i>-za markiya-</i> , <i>mimma-</i> ,	<i>ABI ABI</i> : grandfather
<i>paškuwai-</i>	<i>EMU</i> : father/son-in-law
rejoice, to : <i>dušk(iya)-</i>	<i>SAL-ESIRTU</i> : concubine
relate, to : cf. speak, tell	<i>HATĀNU</i> : rel. by marriage
RELATIONSHIPS :	<i>LÚMUTU</i> : husband
<i>išbanittaratar</i> : blood relationship	relaxed : <i>appa lant-</i>
<i>gainatar</i> : marriage relationship	release, to : <i>la-</i> , <i>tarna-</i> ,
<i>pankur</i> : family relationship (?)	<i>tattalušk-</i> , DUs
<i>ATHŪTU</i> : brotherhood	relieve, to : cf. soothe
relative : <i>išbanattalla-</i> , <i>kaena-</i>	relinquish, to : <i>arba peda-</i>
RELATIVES, Family :	rely upon, to : <i>ba-</i>
<i>anna-</i> : mother (<i>AMA</i>)	remain, to : <i>aš-</i> , <i>appan eš-</i>
<i>annanega-</i> : sister	remedy : <i>wašši-</i>
<i>annawanna-</i> : step-mother	remember, to : <i>kappuwai-</i> , <i>karta</i>
<i>anninniyami-</i> : cousin	<i>siya-</i>
<i>antiyant-</i> : kind of son-in-law	remiss : cf. negligent
<i>atta-</i> : father (<i>ABU</i>)	remnant : <i>kuptar</i>
<i>banna-</i> : grandmother	remote : <i>tuwala-</i>
(<i>AMA.AMA</i>)	remove, to : <i>karš(iya)-</i> , <i>kartai-</i> ,
<i>bašša-</i> : grandchild	<i>mutai-</i> , <i>arba peda-</i>
(<i>DUMU.DUMU</i>)	remunerate, to : <i>šarnink-</i>
<i>bašša banzašša</i> : grandchild	rend, to : <i>iškallai-</i>
& great-grandchild	render, to : <i>kappuwai-</i>
<i>bušša(nt)-</i> : grandfather	renew, to : (<i>appa</i>) <i>newab-</i>
(<i>ABI ABI</i>)	rennet : <i>EMŠU</i>
<i>AMA</i> : mother	renounce, to : <i>mimma-</i> , <i>para</i>
<i>AMA.AMA</i> : grandmother	<i>šuwai-</i>
DAM : wife	renovate, to : (<i>appa</i>) <i>newab-</i>
DUMU : child : son	reorganize, to : <i>taninu-</i>
DUMU.DUMU : grandchild	reparation : <i>šarnikzel</i>
DUMU.SAL : daughter	repay, to : (<i>appa</i>) <i>kappuwai-</i> ,
<i>SAL-GE4.A</i> : bride ; daughter-	<i>šarnink-</i>
in-law	repeat, to : <i>irbai-</i>
NIN : sister	replace, to : <i>šarnink-</i>
ŠEŠ : brother	reply, to : <i>appa mema-</i>
	report : <i>haluga-</i>

repose, to : *šeš-*
 reprieve, to : *huišnu-*
REPTILES :
elluyanka : snake
hartagga : snake (??)
burziyal(l)a : lizard
MUŠ : snake
MUŠ.ŠĀ.TŪR : poisonous serpent
 repudiate, to : *para šuwai-*
 repugnant : *kappitalli-*, *puggant-*
 request : *mukeššar*
 requisition, to : *šešhai-*
 rescue, to : *huišnu-*
 residence ; royal : *šalli pedan*
 resin : *tubhueššar* (?)
 resist, to : *menahbanda ep-*,
 ma(n)t-
 respect, to command : *nahšarnu-*
 respond, to : *appa mema-*
 rest, to : *šeš-*, *kuliyaweš-* (?)
 rest-house : *Ębalentuwa-*
 restless, to be : *allaniya-*
 restlessness : *barnammar*,
 barnamniyašha-
 retard, to : *zaluganu-*
 retire, to : *neku-*, *katta šeš-*,
 šašti pai-
 return, to : *appa pai-* (Val),
 appa uwa-
 reveal, to : *tekkuš(ša)nu-*,
 uššiya-
 revel, to : *dušk-*
 revenge : *kattawatar*

reverence : *nahban-*
 reverent : *nahbant-*
 review (troops), to : *uwatar iya-*
 revile, to : *tepnu-*
 revolt : *barnammar*,
 barnamniyašha-, *maša-* (??),
 wakkareššar, **BAL**
 revolt, to : *kururiyab-*, *arba tiya-*,
 wakkariya-, **BAL** *iya-*
 reward, to : *pehute-*, *piyanai-*
 rhyton : *BIBRU*, *halwani-*
 rib : *UZUmuḥrai-*, *UZUTI*
 rich : *happina(nt)-*
 rich, to be : *happineš-*
 rich, to make : *happinab-*
 rider : **LÚPITHALLU**
 ridge-(pole) : *iškiš-*¹⁴⁷
 riding horse : **PITHALLU**
 right hand : *kunnaš keššaraš*
 right-hand (adj) : *kunna-*, **ZAG-a-**
 rightful : *šakuwaššar(a)-*
 rigid : *babbari-* (?), *šubmili-* (?)
 rind : *burpašta(n)-*
 ring : **KAMKAMMATU**, **UNQU**
 rip, to : *iškallai-*
 ripe : *miyant-*
 ripe, to be : *mai-/miya-*
 rise, to : *šara tiya-*, *up-*, *uwa-*
 rise (of dough), to : *putkiya-*
 risk, to : *šuwai-*
 ritual : *aniur-*, *hazziwi-*, *šaklai-*,
 uttar, **SISKUR**
 rival : **LÚ.MEŠ AŠ** ; **LÚGAB.A.RI**
 river : *bapa-*, **ÍD**

147. See above in footnote 116.

river-bank : <i>wappu-</i>	rubble : <i>pupulli-</i>
road : <i>itar, palša-, urki-, KA.GIR,</i>	rudders : <i>pintanza</i>
KASKAL, <i>HARRĀNU</i>	ruined : <i>ḥarrant-, arḥa</i>
roam, to : <i>anda web-</i>	<i>ḥarninkant-, guršawara- (?)</i>
roast, to : <i>inu-, ḫanhuwai-, zanu-</i>	ruins : <i>guršamašša- (?)</i> ,
rob, to : <i>taya-</i>	<i>guršawananza (?)</i> ,
rock : <i>peruna-, NA₄, ABNU</i>	<i>guršawanša- (?)</i> , <i>pupulli-</i>
rock, to : <i>kunk-</i>	rule, to : <i>ḥaššuwai-, maniyab-,</i>
RODENTS :	<i>tapar-, duddu-</i>
<i>mašbuil-</i> : mouse	ruler : <i>ḥaššu-, maniyabḥatalla-,</i>
PĒŠ(.TUR) : mouse	<i>tapariyalli-, LUGAL</i>
roll up, to : <i>ḥulaliya-</i>	rumor, to spread a :
roof : <i>ṭubba-</i>	<i>lalan armizziya-</i>
room : <i>antaki-</i>	rump : <i>iškiš(a)-</i>
room, bed- : <i>tunnakkeššar, E.ŠA</i>	run, to : <i>ḥuwai-, piddai-</i>
root : <i>ṭurki-</i>	runner : <i>lÚittaranni, lÚKAŠ₄.E</i>
rope : <i>išhimana-, ṣummanza-</i>	running : <i>ḥuwayalli-</i>
rosette : <i>AYARU</i>	rush upon, to : <i>ṭalik-</i>
rotten : <i>ḥarrant-</i>	
rough : <i>warbui-</i>	sack (a city), to : <i>ḥarnink-</i>
rounds, to make the : <i>irhai-</i>	sackcloth : <i>TÚGBĀR</i>
route : KASKAL	sacred : <i>ṭuppi-, KÙ.GA</i>
row : <i>kaluti-</i>	sacrilege : <i>maršaštarri- (?)</i> ,
royal : <i>ŠA LUGAL</i>	UL <i>a-a-ra (?)</i> —
rub, to : <i>pašibai-, peš-</i>	sadness : <i>ḥazziyaššar (?)</i> ,
rubbish : <i>ḥašduir-, mudan-</i>	<i>lumpa-¹⁴⁸, lu(m)pašti-,</i>

148. The incantation text KUB XXXIII 66 obv ii 9-15 reads : "In the sea lie copper cauldrons. Their lid(s) (are) lead. And [evil (?)] he put therein, the evil demon (tarpin) he put, [. . .] he put, blood(-shed) he put, *ḥapanzi* he put", DIRIG *da-iš iš-ḥa-ab-ru da-iš [. . .] da-iš lúm-pa-an da-iš kam-ma-ra-[an da-iš] hur-di da-iš i-na-an d[a-iš]* ("sorrow he put, tears he put, [. . .] he put, grief he put, fog [he put], cursing (?) he put, disease he p[ut]."). The range of meaning required for ŠI-*pa-an* in line 14 is determined by DIRIG and *išhabru*, that is, "sorrow" or "grief". The value *lúm* for ŠI is attested for Old Akkadian and Old Assyrian (von Soden, *Das Akkadische Syllabar*, p. 77). The form *lumpa-* "grief (?)" would be

DIRIG¹⁴⁹

safe-conduct : *zaršiya-*
 sagacity : *battatar*
 sage : *battant-*
 salary : *kuššan-*
 saliva : *iššallant-, iššalli-*
 salt : *šiyanta- (?)*, MUN,
TĀBTU/TĀBATU
 salt-maker : LÚĒPIŠ MUN¹⁵⁰
 salty : (Luw.) *alaššammi- (?)*
 salve : *wašši-*
 sample : *anabi-*
 sanctify, to : *šuppiyah-*
 sanction, to : -*za palkuiya-* (Vmp)
 sanctuary : *kuntarra- (?)*,
AYAKKU, hegur
 sash : cf. belts
 satiation : *išpiyatar*
 satisfy oneself, to : *baššik-, išpai-*
 satisfy, to : *baššikkunu-,*
išpiyann-
 save, to : *huišnu-, buldalai-*
 savor, to : *išta(n)b-*
 saw : *ardala- (?)*

saw, to : *ardu-*
 say, to : *lalai-, mema-, tar-/te-*
 scale (tray) : *gangala- (?)*
 scales : *elzi-, GIŠNUNUZ*
 ZI.BA.NA
 scalp : *bupallaš- (?)*
 scapegoat : *nakkušši-*
 scatter (intrans.), to : *parašai-,*
parašešša-
 scatter (trans.), to : *iššunai-,*
iššuwa-, ūbba-
 scissors : URUDUzina[
 scoop up, to : *ban-*
 scout : LÚNÍ.ZU, ERÍN.MEŠ
halugaeš
 scout, to be a : *šuwaya-*
 scowl, to : *tarkuwai-*
 scrape, to : *šap-, šapiyai-, šippai-,*
kušlai-
 scrape off, to : *arrirra-*
 scream, to : *taškupai-, wešk-,*
wiyai-, wiwai-
 scribe : LÚtuppala-, LÚtuppanali-,
 LÚDUB.SAR, ZA A.BA

the base of the longer abstract *lu(m)pašti-* (HWb, p. 131). Both would be related to Greek *λύπη* and its cognates. See the writer's forthcoming discussion in "Hittite *tarpiš* and Hebrew *terəphim*", JNES 27 (1968).

149. KUB XXXIII 66 obv ii 13. The sign is that which occurs in Forrer (*BoTU*, I, p. 26, no. 49) as DIR and in Friedrich (*HKL*, II, p. 15, no. 28) as SA₅. As an ideogram SA₅ means "red" (HWb, p. 290), which does not fit KUB XXXIII 66 obv ii 13 (see footnote 148 above). The context requires a synonym of "sorrow" or "grief". Deimel, ŠL, II, 123 : 8 lists a DIRIG.GA which equals Akkadian *ašštu* ("grief"), for which also see von Soden, *AHw*, p. 86a. The reading DIRIG is, however, complicated by the vocabulary entry *sa-aSA₅ = aššu* of CT XII 9 iv 9 (cited in *AHw*, P, 79b sub *aššu* III).

150. See footnote 128 above.

sculptor : LÚNAGAR.NA₄¹⁵¹
 scythe : *kullupi-*, URUDUKIN
 sea : *aruna-*, A.AB.BA, TĀMTU
 (Luw.) *alašammi-*
 seaboard : *arunaš irbuš*
 seacoast : A.AB.BA *tapuša*
 seal : Šiyatar, NA₄KIŠIB
 seal, to : Šai-/šiya-,
 Šiyattal/*riya-*
 seal-house : Ē NA₄KIŠIB,
 Ē.KIŠIB.BA, Ē.GAL Šiyannaš
 seashell : *aku-* (?)¹⁵²,
 NA₄paššila- (?)
 season : *mehur*
 SEASONS :
 hamešha(*nt*)- : spring
 hameškant- : spring
 gimm(*ant*)- : winter
 zena(*nt*)- : autumn
 GURUN : summer
 ŠE₁₂ : winter
 Ū.BURU₇ : spring
 DIŠI (TEŠI) : spring
 KUŠŠI : winter
 seat : *ašatar*, *kišbi-*, *tapri-*,
 zaburii-, GIŠGU.ZA,
 GIŠŠU.A
 second : *dan*
 second place : *dan pedaš*
 secret (adj) : *harwaši-*
 secret (n) : *kuggurniyawar*

secretly : *appezziyaz*,
 AHĪTI-YA/-ŠU
 section : *karšattar*, *kuranna-*
 see, to : *auš-*, Šakuwai-, Šuwaya-,
 AMĀRU
 seed : *warwatn*(*ant*)-
 SEEDS :
 kappani- : caraway seed
 parštebuš : sesame seeds (?)
 seeing : *uwatar*
 seek, to : Šanb-
 seen, to be : *dug-* (Vmp)
 seer : LÚAZU, SALENSI, LÚHAL
 seize, to : *ep-*
 seizure : *appatar*
 select, to : *para da-*
 sell, to : *happarai-/happariya-*,
 uš(ša)niya- (?)
 semen : LŪ-natar, NUMUN
 senate : *panku-*
 send, to : *piya-*, *uppa-*, *uwiya-*
 sentry : Šapašalli-,
 LŪ EN.NU.UN
 separate, to : *tubš-*
 separate (adj) : *banti-*
 separately : *banti*
 serpent : *elluyanka-*,
 bartagga- (?), MUŠ,
 MUŠ.ŠĀ.TŪR
 servant(s) : LÚAMA.A.TU,
 GEMĒ, ĪR, SAG.GĒM.ARAD

151. KUB XXXVIII 12 obv ii 21; KBo XIV 142 rev iv 22.

152. *Song of Ullikummiš*, 2nd Tablet, B ii 6 (JCS 6 [1952], pp. 32-3), where Ištar adorns herself with the "aku- and paššila- of the sea" before setting out to seduce Ullikummiš. On seashells as valuable ornaments see A. L. Oppenheim, *Orientalia* NS 32, pp. 407ff.

SERVICES, Compulsory :

lukutri-, *luzzi-*, *pitta-*, *šabban-*,
upp(a)-, *upati-*, *ILKU*
 sesame : *šapšama-*, *ŠE.GIŠ.Ì*
 session : *ašešsar*
 set (adj) : *MAŠLU* (for *BASLU*)
 set (of heavenly bodies), to :
 kattanda *pai-*, *šamen-*
 set out for, to : *para iya-*, *para pai-*
 sept up, to : *aššanu-*, *pašk-*,
 šam(ma)nai-
 settle (trans.), to : *ašeš-*, *ašešanu-*
 sever, to : *šarra-*
 sewer : *artab(b)i-*
 sexual intercourse : *SAL-aš uttar*
 sexual intercourse, to perform :
 iškiša *pai-*, *SAL-ni-šan* *pai-*,
 šalik-, *šaššanu-*, *šaššumai-*,
 katta *šeš-*, *-ši maninkuwan* *tiya-*,
 uwanšik-, *wen-*, *ark-*
 shadow : *GIŠ.GE*
 shaft : *bišša-* ; cf. also spear,
 arrow.
 shaggy : *warhui-*
 shake, to : *katkattiya-*
 shambles : *pupulli-*
 shame : *ašan-*
 shame, to : *kušduwai-*
 shameful, to do something :
 halibla- (?)
 shank : *ikt-*

shape : *ešri-*, *ALAM*shape, to : *epar-*share : *šarra-*, *HA.LA*sharp : *alpu-* (?), *dampu-* (?)sheaf : *šepa-*shear, to : *garup-*shears : *URUDUzina[*shed (leaves), to : *išbuwa-*shed (blood), to : *ešbar iya-/ešša-*sheep : *UDUiyant-*or *UDU-iyant-* (?), *UDU*,(Luw.) *hawi-*sheep fat : (*w*)*appuzzi-*,*I iyanteš* (?), *İ.IDU*sheepfold : *ašawar*, *TÜR*sheepskin : *KUŠ* *UDU*,*TÜGGUZ.ZA* (?) ³⁶shekel : *GİN*

SHELLS :

aku- (?) ¹⁵²*NA₄paššila-* (?)*NA₄AYARTU* : the cowrieshepherd : *lapanalli-*, *weštara-*,*LÚSIPA.UDU*, *LÚNA.QAD*shield : *KUŠkurša-*, *palabša-*,*iupau-*, *KUŠARITU*shine, to : *armawalai-*ship : *guršawar-* (?), *GIŠMĀ*shipment : *uppešsar*shirt : *TÜG.GU.È.A*shiver, to : *katkattiya-*

153. KBo XII 38 rev iii 10-14 (Otten, *MDOG* 94 [1963], pp. 20-1) : [GI]M-an-ma-kán *ha-da-an-te-ya ar-ha ar-hu-un*, "but when I disembarked on the shore". The noun *badant(i)-* is derived from the verb *bad-* (*HWb*, p. 64) "to be(come) dry".

shoe : KUŠE.SIR
 shoot (arrow), to : *šiya-*
 shore : *badant-* (?) ¹⁵³
 shorn : *walli-* (?)
 short : *maninku(want)-*
 short, to be : *maninkueš-*
 short, to make :
 maninkuwa(ndā)b-
 shortness : *kutriš-* (?)
 shoulder : *paltana-, kuttar* (?),
 ZAG.LU
 shout, to : *balzai-, taškupai-,*
 wiyai-
 shove, to : *peššiya-, ſai-, ſazk-,*
 šuwai-
 shovel : *intaluzzi-* (?),
 URUDUMAR
 show, to : *tekkuš(ša)nu-*
 show piece : IGI.DU₈.A
 shred, to : *iškallai-*
 shrewd : *battant-*
 shrewdness : *battatar*
 shrine : *karim(n)i-,*
 kuntarra- (??), É.DINGIR

shrive up, to : *bateš-*
 shrub : cf. PLANTS.
 shun, to : *mutai-*
 shut, to : *batk-*
 sibyl : SALENSI
 sick : *a/irmala-, irmalant-,*
 irmanant-, GIG-ant-
 sick, to be : *a/irmal/niya-,*
 ištark-, išbarišb-, ſiuniyab
 (Vmp), GIG
 sick, to make : *ištarnink-*
 sickle : *kullipi-, URUDUKIN*
 sickness : GIG, *inan-, irman-,*
 ištarninkai-
 side : *tapuwaš-, tapuwaššant-*
 side with, to : *appan tiya-*
 sieve : *šešarul-, AŠHĀLU*
 sift, to : *šešariya-*
 sight : *uwatar*
 signal, to : *iškattab-*
 silent, to be : *karuššiya-*
 silent, to make : *kari(ya)nu-,*
 karuššiyana-
 silver : KÙ.BABBAR-*i-* (Nn) ¹⁵⁴

154. The gender and vocalic stem are induced from the vocabulary entry DINGIRLIM-*aš* KÙ.BABBAR-*i* (KBo I 42 rev iv 9), which is not likely a dative-locative form. "The silver of the gods" could be "pure silver" like the *kasap ilāni* of EA 35 : 20 (Alašiya letter), or "silver belonging to the temple" as probably in KUB XIII 4 ii 32. Strictly conjectural, yet worth mentioning, is the possibility of normalizing KÙ.BABBAR-*i* as *barki*, a substantivized neuter adjective meaning "the white (metal)". This thesis has in its favor the analogy of other ancient Mediterranean terminology for silver: Sumerian KÙ.BABBAR, Egyptian *ḥd*, Greek ἄργυρος, and even semitic *kaspu*, all of which stress the "whiteness" aspect. The use of Hattic *battuš* as a designation for silver in Hittite texts has yet to be proved. That KÙ.BABBAR represents *battuš* in the rebus writings of Hattušaš is not

silversmith : LÚKŪ.DÍM
 similar, to be : *dak-*
 sin : *aštaratar*, *wašku(i)-*,
 waštai-, *waštant-*, *waštul-*,
 waštumar, *HIT'TATU*
 sin, to : *wašta-*
 sinew : *išbunau-*, *išbunawant-*, SA
 sing, to : *išhamai-*, *galgalinai-*,
 SÍR, *ZAMĀRU*
 singer : *balliyari-*, *išhamatalla-*,
 šahtarili-; cf. MUSICIANS.
 sinister : GÜB-*la-*, *kallar(a)-*
 sinister, to be : GÜB-*leš-*
 sip, to : *šarap-*
 sire (children), to :
 DUMU.MEŠ *iya-*
 sirup : GEŠTIN
 sister : *annanega-* (?), NIN
 sit, to : *aš-/eš-* (Vmp), *šešd-* (?)
 sitting : *aštar*
 situated, to be : *ki-*, *kikki-*
 sketch : *gulzi-*
 skillled : *walkiššara-*
 skin : KUŠ¹⁵⁵*kurša-* (?), KUŠ
 skull : *bupallaš-*, *tarna-*,
 GULGULLATU
 sky : *nepiš-*, AN, ŠAMŪ
 slander, to : *išbunab-*, *išbunai-*,
 kušduwai-, *paknu-*

slander : *kušduwandatar*,
 kušduwatar, *walwayalli-*,
 ša kugurniyaman- (?)
 slant : *lagant-*
 slash, to : *iškallai-*
 slashed garment : TÚGiškalleššar
 slaughter : *bugatar*, *bukeššar*,
 *bunikišš[ar]*¹⁵⁵
 slaughter, to : *bu(e)k-*
 slaughterhouse :
 É LÚMUHALDIM
 slave : ĪR/ARAD-i- (Nc)
 SLAVES : LÚAMA.A.TU,
 SAG.GÈM.ĪR.MEŠ
 slavery : ĪR-natar
 slay, to : *kuen-*
 sleep : *tešba-*, *zašbai-*, Ū
 sleep, deep : Ū.NUN (?)
 sleep, to : *šašsumai-*, *šeš-*, *šup-*,
 šuppariya-
 sleepless, to be : *arriya-* (?)
 sleepy : *tešballi-*
 slit (throat), to : *batannai-*
 slow : *šakuwannant-* (?)
 sluice : *ištappeššar*, *alalima-* (?)
 sly : *battant-*
 small : *ammiyant-*, *kappi-*, *tepu-*,
 TUR
 smart : *battant-*

contested. Also in support of the above thesis is the use of a color term to denote the metal "tin", as recently demonstrated by Laroche (*dankui-*, neuter substantivized adjective meaning "the dark [metal]"; incorrectly defined as "Blei" in *HWb*, Erg. 3, p. 32).

155. Vocabulary entry (Akkad.) *[i]i-bi-ib-iù* = (Hitt.) *bu-[u-]ni-ki-iš-ja-[ar]* in KBo I 51 rev 15. Abstract in *-eššar* from *buni(n)k-* "to injure, cut".

smash, to : <i>hašpa-</i> , <i>duwarnai-</i> ,	solitary : <i>šannapili-</i>
<i>katta kišša-</i>	son : DUMU
smear, to : <i>ištalk-</i> , <i>lippai-</i> , <i>parri-</i> ,	son-in-law : <i>antiryant-</i> , <i>kaena(nt)-</i> ,
<i>šab-</i>	<i>LÚHATĀNU</i>
smell, to : <i>ištanb-</i> (?)	song : <i>išhamai-</i> , SİR
smelter : EN GIŠ.KIN.TI (?)	soothe, to : <i>galank-</i> , (<i>katta</i>)
smeltery : Ē GIŠ.KIN.TI (?)	<i>palabša-</i> , <i>waršanu-</i>
smith : LÚ E.DĒ.A, LÚKŪ.DÍM,	sorcerer : <i>alwanzannaš antubša-</i> ,
LÚNAGAR, LÚNAGAR ŠA	<i>alwanzena-</i>
KŪ.BABBAR, LÚSIMUG.	sorcery : <i>alwanzabba-</i> , <i>alwanzatar</i> ,
MA (?), LÚURUDU.NAGAR	<i>alwanzeššar</i> , UH
smithy : Ē GIŠ.KIN.TI (?)	sorcery, to practice : <i>alwanzab-</i> ,
smoke : <i>kammara-</i> , <i>tubžuwai-</i> ,	<i>uddaniya-</i> , <i>utnalliya-</i>
QUTRU	sorrow : <i>hazziyaššar</i> ,
smooth : <i>alpu-</i> or <i>dampu-</i> (?),	<i>lumpa-</i> (?) ¹⁴⁸ , <i>lu(m)pašti-</i> ,
<i>walli-</i>	DIRIG ¹⁴⁹
smooth, to : <i>ištalk-</i>	sorrowful, to be : <i>anda impai-</i> ,
snake : <i>ellujanka-</i> , <i>bartagga-</i> (?),	(Vmp)
MUŠ, MUŠ.ŠA.TŪR	sort, to : <i>kinai-</i>
snake-handler : LÚ <i>bartagga-</i> (?)	soul : <i>ištanza(na)-</i> , ZI
snare : <i>appala-</i>	sour : EMŠU
so : <i>kiššan</i>	source : <i>baršumna-</i> , Šakui-, Šakuni-
soap : <i>haš-</i> (?), ŠE+NAG	south : IM.GAL (for IM.GĀL)
soapweed : <i>hašuwaišAR</i> , <i>karšani-</i>	sow : ŠAH, ŠAH SAL.AL.LĀ,
soft : <i>miu-</i> , <i>miumiu-</i>	ŠAH.TUR SAL
soiled : <i>iškunant-</i>	sow, to : <i>para ſiya-</i> , Šuniya-
soldier : <i>kuššan(iya)talla-</i> ,	spade : <i>intaluzzi-</i> (?),
<i>labbiyala-</i> (?)	URUDUMAR
sole (of foot) : <i>harganau-</i> ,	span : Šekan- (?)
<i>harganawant-</i>	spare, to : <i>buldalai-</i> , <i>genzuwai-</i>
solemn words : <i>daššawa uttar</i>	spatula, cosmetic : KIRISSU ¹⁵⁶

156. Listed in *HWb*, Erg. 1, p. 31 under *girizu* "Nadel (?)"'. First noted by Goetze (*JCS* 10 [1956], p. 37). The object requires nine shekels of gold for its manufacture. Also possible, it seems to me, is Akkadian *girişu(m)*, a kind of fruit (*AHw*, p. 291a), that is, a golden representation of that fruit.

speak, to : *lalai-, mema-, tar-/te-, QEBŪ*

spear : *išpatar, mari-, turi-, IMITTU*

special : *banti-*

spell : *bukmai-, ŠIPTU*¹⁵⁷

sperm : *LU-natar, NUMUN, NĒLU*

sphinx : *Damnašsara- (???)*

spin, to : *malk(iya)-*

spindle : *bulali-, GIŠBAL(.TUR)*

spiral : *niniyami- (???)*

spirit : *akkant-, GIDIM*

spit, to : *allapab-*

spittle : *išsalli-*

splendid : *mišriwant-*

splendid, to be : *mišriweš-*

splendor : *mišriwatar*

split open (intr), to : *igai- (?)*

split open (tran), to : *ark- (?)*

spoil, to : *barra-*

spoiled : *barrant-*

spoiled, to be : *bark-*

spoils : *šaru-*

spouse : *LŪMU-TU, DAM*

spread, to : *išpar-, išparnu-*

spread (a rumor), to : *lalan armizziya-*

spring (season) : *hamešha(nt)-, hameškant-, Ü.BURU₁-ant-, DİŞİ*

spring (water-source) : *altanni-, ḫaršumna-, šakui-, šakuni-, wattatra-, TŪL*

spring open (intr), to : *igai- (?)*

sprinkle, to : *burnai-, burniya-, burnuwai-, papparš-*

spur (an animal), to : *labbilabbeškinu-, lablabbinu-, parb-, parbanu-*

spurn, to : *paškuwai-*

spurt, to : *šiya-*

spy : *išiyabbeškattalla-*

spy, to : *išiyab-, ūwaya-*

squash, to : cf. crush.

squat, to : *paršnai-*

squeeze, to : *pittuliya-*

squire : *išmanalla-, LU IŠ (?)*

squirt, to : *šiya- (?)*

stable : *Ē LU IŠ, Ē GUD*

stack : cf. heap

staff : *dawani-, GIŠPA*

staff, shepherd's : *LŪSIPA-aš GIŠturi-*

stag : *AYYALU, LULIMU, DĀRA.MAŠ*

stage : *taršanzipa-*

stair : *ilan- (?), karla- (???)*

stake : *tarma-, KAK*

stalk : *bapuša- (?)*

stall : *Ē GUD, Ē LŪIŠ*

157. *ŠI-PĀT* transliterated as Akkadogram by Laroche in *RHA* f. 77 (1965), pp. 112 and 167 (KUB VII 1:62; KUB XVII 8 iv 10). See also KUB XXX 46 right 6, 8, 10 and KUB XXX 48 obv 14. Akkadian *šiptu(m)* "incantation" derives from the root *wašāpum* (*wšp*).

stall-master : *aššuššanni-*,
išmanalla-
 stallion : ANŠE.KUR.RA NITĀ,
 ANŠE.KUR.RA MAH
 stand : GIŠKANNU
 (*KĀ-AN-NUM*), GIŠkištu-
 stand, to : *ar-* (Vm/p), *arai-*
 stannum : cf. tin, METALS.
 star : *aštira-* (?), MUL
 STARS.
 MUL*leššalla-*
 MUL*wannupaštali-*
 MULUD.ZAL.LI
 statue : *šena-*, ALAM
 STATUES :
 DINGIRLIM-tar : image of
 deity
 UR.MAH-tar : image of
 lion (?)
 steal, to : *taya-*
 steep : *nakki-*
 steer (animal) : cf.
 ANIMALS.
 stela, victory : ŠU (?)
 stem : *hapuša-* (?)
 step : *ilan-* (?), *karla-* (?)
 stepmother : *annawanna-*
 steppe : *buript-*, LIL, ŠERU,
 gimra-
 sterile : *tepšu-* (?)
 stew : cf. FOODS.
 steward : cf. PERSONNEL
 stick : *pahbiša-* (?)
 stifle, to : *wešuriya-*
 sting, to : *šai-/šiya-*
 stir up, to : *barnamniya-*
 stocking : TŪGKAPALLU

stomach : UZU *panduha-* (?)
 stone : *kunnan-*, *peru-*, *peruna-*,
 NA₄, ABNU
 STONES :
 aku-
 aššaraya[
 bayahayaya-
 barmiyalli-
 begur-
 bulala- : cf. NA₄NIR (?)
 bušta/i-
 buwaši-
 iškarkan-
 kirinni-
 kipši-
 kunkunuzzi-
 kupti-
 kuttaššari-
 lulluri-
 mambuišta-
 nitri- : natron
 parašhi-
 paršiya-
 paššila-
 paššu-
 šariyani-
 duški-
 NA₄ARĀ : millstone
 NA₄AŠ.NU₁₁.GAL : alabaster
 NA₄DU₈.ŠU.A : quartz
 NA₄ERÍN : (simpl. writing of
 NA₄NUNUZ)
 NA₄ESIG : diorite
 NA₄GUG : carnelian (?)
 NA₄KA.GI.NA : haematite
 NA₄KÁ.DINGIR.RA :
 “Babylonian stone”

NA₄NA.RŪ
 NA₄NÍR : *HULALU*-stone
 NA₄NUNUZ
 NA₄NUNUZ.DINGIR.RA
 NA₄ŠU.U : basalt (?)
 NA₄TI
 NA₄ZĀ.GĪN : lapis lazuli
 NA₄ZĀ.GĪN.DURU₅
 NA₄AYYARTU : the cowrie (?)
 shell
 NA₄YAŠPŪ : jasper
 NA₄SĀMU : red stone
 stonemason : LÚNAGAR.NA₄
 stony : *akuwant-*
 stool : *hapšalli-/baššalli-*, *harnau-*,
kuppiššar, GIŠGĪR.GUB
 stop up, to : *eburadai-*, *ištap-*, *šab-*
 stopper : SÍGe^hburati-
 store up, to : *kurk-*
 storeroom : *tarpi-*, ARĀH
 stork : *labhanza(na)-* (?)
 storm : *baššibarši-*, *tetheššar*,
tetbimma-, KAXIM, HI.HI
 stormy : *walliwalli-* (?)
 stout : *warkant-*
 straight : *bandant-* (?)
 strain, to : *šešariya-*
 strainer : *šešarul-*, AŠHĀLU
 strange : *tameuma-* (?),
 LÚ.KUR (?)
 strangle, to : *zuwalwalai-*,
wišuriya-
 strap : DUR
 stratagem : *battatar* (?), *kupiyati-*
 straw : IN.NU.DA
 straw, drinking- : GI.A.DA.GUR
 stream : *aršaršura-*, *guršawar* (?)

strength : *innarawatar*,
muwaddalabi-, *taššiyama-*,
daššiyatar, *daššiyawar*,
dašnumar
 stretch (oneself) out, to :
palzabai-
 stretch (something), to : *išpar-*,
išparnu-
 strew, to : *iškuwa-*, *šubba-*,
šun(n)iya-
 stricken, to be : *šiuniyah-*
 (Vmp) (?), SUHUR
 strife : *balluwai-*, *šullatar*
 strike, to : (*katta*) *battalliya-*,
hazziya-, *hazzik-*, *hunink-*,
kuen- (?), *labiyai-*, *walb-*, *zab-*
 string, bow- : *išhunau-*
 string, to : *išhunai-*
 strip (oneself), to : -za arba
nekumantai-
 strong : *baštali-*, *innarawant-*,
kiššera- (?), *muwattalli-*, *šarku-*,
daššu(want)-, *warpalli-*,
tarbuili-
 strong, to be : *baštaleš-*, *innarab-*,
innarawes- *daššeš-*
 strong, to make : *mayandab-*,
daššanu-
 strum, to : *hazzik-*, *walhannai-* (?)
 stud(-animal) : MAH (?)
 stupid : *marlant-*
 stupidity : *marlatar*
 sty, (pig-) : *humma-*
 stylus : URUDUšepikkusta-,
 GI E.DUB.BI
 subject : *hapati-*
 subjection, to hold in : *tarban bar-*

subjection : <i>hapanzuwalatar</i>	survive, to : <i>išpart-</i> (?)
subsequently : <i>appezziyan</i>	suspend, to : (see hang)
subservient, to be : <i>hap-</i>	swaddling clothes :
substitute : <i>ayawala-</i> (?), ſena-, <i>tarpalli-</i> , <i>tarpanalli-</i> , <i>tarpašša-</i> ,	TÚG _h uwammaliya-
<i>tarpaššabi-</i> , <i>puhugari-</i> , PŪHU	swallow, to : (<i>katta</i>) <i>paš-</i> ,
substitute for, to : <i>appa hapuš-</i> , <i>tarpanallašša-</i>	<i>arba pappašai-</i>
success : <i>lulu-</i>	swallow : <i>pašattar</i>
successful, to be : <i>katta ep-</i> (?), <i>kunnab-</i> , <i>marb-</i>	swallow (= bird) : ŠENMUŠEN (= Akk. sinuntu)
successful, to make : <i>luluwai-</i>	swamp(-land) : <i>luliyabha-</i> ,
suck, to : <i>unb-</i> (?)	<i>marmarra-</i> (?), SUG
suckle, to : <i>titiya-</i>	swarm : <i>kammara-</i> (of bees), <i>lakueššar</i> (of ants)
suckler : <i>SALbarwant-</i> , SALUMMEDA	swear, to : <i>link-</i>
suffocate, to : <i>tubbai-</i>	swear, to make someone : <i>linganu-</i>
suffocation : <i>tubbiyat-</i> , <i>tubbima-</i>	sweep, to : ſamb- (?), <i>tattarai-</i> (?), <i>warš(iya)-</i>
summer heat : <i>teši-</i> (?)	sweet : <i>maliddu-</i> , <i>parhuena-</i> (?), ſanezzi-
summon, to : <i>halzai-</i> , <i>kalleš-</i> , <i>lamniya-</i> (?) (compare also : invoke, muster, etc.)	sweet oil : ſanezzi- (?) ¹⁴⁰ , I.DÜG.GA
summons : <i>kallištar</i>	swift : <i>liliwant-</i> , <i>nuntariya-</i> (?), <i>piddalli-</i> , <i>pittiyalli-</i>
sun : ^d <i>Ištanu-</i> , ^d UTU, <i>sallīš</i>	swill : <i>mudan-</i> (?)
MUL-aš (?) MUL.GAL (?)	swine : ŠAH
sun-beam : <i>happarnuwašha-</i> (?), <i>wantemma-</i> (?)	swineherd : LIŠIPA.ŠAH
sun-disk : ſittar(i)-, AŠ.ME	swing, to : <i>kunk-</i> (?)
sunrise : Ē.A ^d UTU	sword : (see WEAPONS)
superior : ſarazzi-	sycamore : <i>maršikka-</i> (?) (see TREES)
supplant, to : <i>tarpanallašša-</i>	
support (= prop) : <i>wenal-</i> (?)	
support, to : (see help, provide for)	
surf : <i>kuwankunur-</i> (?)	table : GIŠ _h ariuzzi- (?),
surround, to : <i>takkaliya-</i>	<i>labhura-</i> (?), GIŠ _h papu- (?),
surrounding : <i>arabzena-</i>	GIŠ _h puriya- (?), GIŠBANŠUR, GIŠGĀN.KAL

table-men : LU.MEŠ GIŠBANSUR
 tablet : *tarše-* (?), *tuppi-*,
 GIŠDA, DUB, GIŠ.HUR,
 IM.GÍD(DA)
 tabor : (see MUSICAL INSTRUMENTS)
 tabu : *natta a-a-ra*
 Tadorna : (see BIRDS)
 tail : *šišai-* (?)¹⁵⁸, KUN
 tailor : LU.TÚG,
 LÚĒPIŠ TÚG.GU.È.A
 take, to : *ep-*, *da-*
 take away, to : *arba ep-*,
arba peda-, *arba da-*
 take back, to : *appa ep-*,
appa da-
 take the place of, to : *appa hapuš-*,

tarpanallaša-
 talent : GUN
 tallow : *appuzzi-*, *appuzziyant-*, I
 tamarisk : *paini-*, GIŠSINIG
 tambourine : *galgalturi-* (?)
 tamed : *annanuhha(nt)-*, enant-
 tariff : *takšeššar*
 tassel : SÍGulibi- (?)
 taste, to : *ištanb-*
 tatters : TÚGiškalleššar
 taunt, to : *babbariya-* (?)
 tavern-keeper : SALKAŠ.NA,
 LÚTIN.NA (?)
 TAXES : *šabhan-*, *takšeššar*
 tear, to : *barš-* (?), *iškallai-*,
šallannai- (?)
 tears : *ešbabru-*, *išbabruwant-*

158. In Hittite texts the following animals have a *šišai-* : the lion (KUB XXIX 1 obv II 42), the leopard (KUB XXIX 1 obv ii 43), and the *bartagga-* (KUB IX 31 i 8). *HWb* (p. 194) asserts in favor of "tooth" that UZUKAxUD exists and cites Güterbock (*RHA* f. 43 [1942-3], p. 108), who nowhere makes this claim. To my knowledge UZUKAxUD nowhere occurs in the Hittite texts. Furthermore, names of other parts of the body which are non-fleshy do not take UZU (UMBIN/šankuvai-, SI/karawar-, *laplipa-*, *zamangur-*, etc.). In general, the UZU is much more common with ideographic spellings than with phonetic ones, and when it does occur on phonetic writings (such as UZU~~šišai~~!) it usually indicates that the object is fleshy. The rendering of *šišai* as "tail (?)" goes back to A. Goetze's translation of KUB XXIX 1 obv ii 42-3 on p. 358a of *ANET* ("Upon it put together a lion's tail (and) a panther's tail! Keep hold of them! Twine them together and make them one! Place them at man's heart. Let the king's and soul be reunited!") It might be objected that *šišai* cannot be a tail, since the *bartaggaš* has one, yet bears do not have tails. In reply, it should be noted that it is by no means clear (despite Sommer's etymology) that the *bartaggaš* is a bear. And as for the symbolic action of KUB XXIX 1, the braiding together of two tails is a much more satisfactory way of symbolizing the union of the king's heart and soul than the placing together of two teeth!

teat : *tita(n)-*, UZUUBUR
 (UZUAGĀN), UZUŪR.SAL
 tell (= mound) : URU-*aš*
*pupulli*¹⁵⁹, URU.TE
 tempest : *haršiḥarši-*, *tethesšar*,
tethimma-, KAXIM, HI.HI
 temple : *škarimmi-*, E.DINGIR
 tend, to : *šaktai-*
 tendon : *išbunau-*, *išbunawant-*
 tendril : *mabla-*
 tent : GIŠZA.LAM.GAR,
 ÉZARATU
 TERRAINS :
arši- : cultivated ground
hari- : valley
buript(a)- : wilderness, steppe
gim(ma)ra- : countryside, field
luluyašha- : swampland, moor
marmar(r)a- : swampland,
 moor
šiššura- : irrigated land
takkaliyat- : enclosed land
terippi- : tilled land
wellu- : meadow
weši- : pasture, meadow
 LÍL : steppe
 SUG : swampland
 Ü.SAL : meadow
 ŠĒRU : field, steppe
 (Luwian *lapana-* : pastureland)

terrify, to : *batuganu-*,
batukiššai- (?)
 terrifying : *batuki-*, *kuwayaralla*
 terror : *batugatar*, *naḥban-*,
naḥšar, *naḥšarat-*, *weritema-*,
weitma(n)-, *kuwayati-*
 testicle : *tašku-* (?), GİR (?)
 testimony : *kutruwatar*
 thank, to : (no term known)
 theft : *tayazel-*, *tayazelatar*
 then : *apiya*, *apedani mehuni*,
apedani šiwatti
 there : *apiya*, *apedani pedi*
 thick : *harši-*, *daššu(want)-*,
 KUR₄.RA, ŠAPŪ
 thief : *tayazilaš*, LÚNÍ.ZU
 thigh : *walla-*
 thin : *maklant-* (?), SIG
 thirst : *kanint-*
 thirsty : *kaninant-*, *kanirwant-*
 thorn : *hatalkešna-*
 threaten, to : *balanza-* (?)¹⁶⁰
 threatening : *šarbuntalli-* (?)
 threshing floor : KISLAH
 threshold : *kattaluzzi-*
 thrive, to : *aršai-/aršiyā-*
 throat : *bu(r)burta/i-*, *kapru-* (?),
pappašala-, *tar(a)šna-*
 throne : *halmašuit-*, GIŠDAG,
 GIŠGU.ZA, GIŠŠU.A

159. URU-*aš* *p[u-pu-ul-li]* is the Hittite rendering of Sumerian GÚ.BAL and Akkadian *te-lu* in the vocabulary KBo I 42 obv iii 6. The Mesopotamian forerunner may well have intended *telū* ("to relate") or *tēlū* ("height") by the signs *te-lu*, but it seems probable that the Hittite scribe understood *tellu* ("tell, mound of ruins") by them and rendered it as "of a city the r[uins]".

160. RHA f. 76 (1965), p. 8 with note 17.

throw, to : *buppai-/buppiya-* (?),
peššiya-
 throw-stick : GIŠ *ADDU*
 thunder : *tethessar*, *tethimma-*
 thunder, to : *tethai-*
 time (= Germ. Mal) : KASKAL,
-anki, -ŠU
 time (= Germ. Zeit) : *mehur*
 TIMES OF DAY :
bandaiši mehuni : "in the heat
 of the day"
išpanti/išpandaz : "at night"
karuwaruwar : "early morning"
mištili
nekuz mehur : "at night"
šiwallili : "in the daytime"
 tin : *dankui-*, NAGGA
 tire (someone), to : *tarranu-*
 tired : *tariyant-*
 tired, to become : *tarra-*, *tariya-*
 today : *anišiwat*
 toe : *kalulupa-*
 tongs : *tiššatwa*, *lappa-*
 tongue : *lala-*, EME
 tool : *batanti-*, GIŠTUKUL
 TOOLS :
appalašša- : plow (?)
ateš(ša)- : axe
babbara- : rake (?)
intaluzzi- : shovel (?)

karnaš(a/i)-
karza(n)- : weaver's tool (?)
kullupi- : sickle (?)
kuruzzi- : a cutting tool
manapnalla : utensil of toilette
muila- : implement like rake,
 hoe, etc. ¹⁶¹
pabburul : fire-purification
 implement
šankuwalli- : thimble (?) or
 nail clipper (?)
šatta- : implem. for tilling
 soil
šummittant- : axe
tapulli- : kind of knife (?)
 URUDUtekan- : hoe, mattock
tipa- : an eating (?) utensil
tiddutri- ¹⁶²
zina[]- : shears (?)
 URUDUAL : hoe
 GIŠAPIN : plow
 GİR : knife
 URUDUKIN : sickle
 URUDUKUL : cutting instru-
 ment
 URUDUMAR : spade, shovel
 NIG.GUL : hammer
 GIŠUD.SAL.KAB
HASSINNU : axe
PĀŠU : axe

161. Listed with shovels, hoes, picks, etc. in KUB VII 14 obv 14; see also KUB XXXV 54 obv i 8, ii 28.

162. GIŠti-id-du-ut-ri is found in KUB XXXV 54 obv ii 29. Note also the deified tool, *ti-du-ut-ri*, in KUB XXXV 52 : 6. A reading *tid(d)uttal-* is also possible.

ŠAG(A)RŪ :	cutting instrument ¹⁶³	tracker : <i>išiyahheškattalla-</i>
tooth : Šišai- (??), KAxD		trade : <i>happar</i> (?)
torch : <i>zuppar</i> (i/u)-		train, to : <i>annanu-</i>
torchbearer : <i>zuppariyala-</i>		trained : <i>annanubba</i> (nt)-,
totality : <i>karpešsar, taruppešsar,</i>		<i>annanuwant-</i> , <i>enan-</i> (?),
ŠU.NIGIN, ŠU.NIGIN GAL		<i>walkišara-</i> (?)
tow : MUG ¹⁶⁴		trample, to : <i>ballanniya-</i> (?)
towel : GAD		trap : <i>aggati-</i> , <i>akkuša, appala-</i>
tower : <i>awari-</i>		trap, to : <i>appali da-</i> , <i>appalai-</i>
track : <i>urki-</i>		trapper : <i>appaliyalla-</i>
track, to : <i>išiyab-, kulani-, urkiya-</i>		tray : <i>pattar</i>
		tray (of balance) : <i>gangala-</i> (?) ¹⁶⁵

163. The Akkadogram ŠAG(A)RŪ occurs in Hittite texts in contexts containing both vessels and weapons. In KUB XXXV 142 iv 18-20 it is surrounded by a butcher knife, an axe, two hatchets, and two URUDUKUL's. In KBo II 20 : 10-11 it follows the *kullipi*-instrument. In KUB VII 29 obv 9 it is again in a context with two hatchets, and two butcher knives, but also with twelve goblets (GAL). In KBo XII 53 obv i 15 one ŠAGRŪ is included in the donations to Zababa in URUUhhiuwa. Prof. H. G. Güterbock was good enough to point out to me in private correspondence the implications of KUB IX 34 rev iv 20-21, where ŠAGRĀHĀ of bronze are devoted to Nergal (dU.GUR). As a gift to Nergal, the ŠAGRŪ is in all likelihood a weapon. The Hittite texts often mention pairs or sets of these weapons, using *TAPAL* (KUB XXXV 142 iv 18 ; KUB VII 29 obv 9) or 1-NU-TIM (*ištenūtum* ; Kronasser, *Umsiedlung*, I 41). Other passages too fragmentary to contribute to the determination of the meaning are : KUB XXXIV 48 ii 10, KUB XXXIX 38 obv i 8, and KUB IX 4 rev iv 20. One opinion on ša-ga-ru in Ur-III texts is Limet's (*Le travail du métal au pays de Sumer*, p. 225), who renders it "verrou (?)" . Professors Gelb and Oppenheim have informed me that Šagarū seems to refer in Ur III texts to a metal container.

164. MUG is, according to Goetze (JCS 14 [1960], p. 115) "(carded) tow". See also Deimel, ŠL, II 3 ; Landsberger, JNES 14 (1955), p. 19ff. The Hittite references are : HT 50 ii 6, 8 ; KBo IX 89 i 4, 5, 6, 9, 10, 11, iv 3, 4, 8, 10 ; 90 : 1, 2, 4, 5, 6, 9.

165. The hapax *gangalaš* occurs in the vocabulary KBo I 42 rev v 13, where the Sumerian entry is KIB and the Akkadian *kib-bu*. The word *gangalaš* certainly appears to contain the verbal root *gank-* "to hang, weigh"

treacherous : *marša*(*nt*)-,
maršašša-
treachery : *allalla-* (?)
treaty (a disease), to : *an(n)iya-*
treaty : *išbiul-*, *takšul-*, *RIKILTU*
TREES :
allantaru- : oak (?)
eya(*n*)- : an evergreen
barau- : poplar *Euphraticus*
bašsigga-
irimpī- : cedar
karpina- : a fruit tree
maršigga- : sycamore (??)
paini- : tamarisk
parnulli-
šabiš-
šešana- : fruit(-tree??)
šišiyama-
šu(i)nila- : fir tree
šuruhha-
tanau-
GIŠGIŠIMMAR : date-palm
GIŠHAŠHUR : apple-tree
GIŠHAŠHUR.KUR.RA :
apricot

GIŠILDĀG : variety of
popular¹⁶³
GIŠLI : juniper
GIŠMA.NU : variety of cornel
(= Akk. *e'ru*)¹⁶⁶
GIŠNU.UR.MA : pomegranate
GIŠENNUR : medlar (?)
GIŠSINIG : tamarisk
GIŠTŪG : boxwood
BURĀŠU : juniper
SĪHU : variety of cypress (?)
ŠAŠŠUGU
tremble, to : *katkattiyā-*.
tremble, to make : *katkattinu-*
trembling : *katkattima-*
tribal troops : *ERÍN.MEŠ ŠUTI*
tribute : *arkamma*(*n*)-
tributary : *arkammanalli-*
tributary, to make :
arkammanallai-
troops : *tuzzi-*, *ERÍN.MEŠ*,
KARAŠ
trot, to : *zallaz uwa-* (??)
troubled, to be : *anda impai-*
(Vmp)

(*HWb*, p. 97). And since it is possible that the *kibbu* of the Mari texts was an item of adornment, I suggested to Professor Friedrich privately that the *gangalaš* was a "pendant (?)" (see now *HWb*, Erg. 3, p. 18). It occurs to me, however, that the Hittite scribe may have mistaken *kip-pu* for the *kappu* which at least in West Semitic languages like Ugaritic (*kp* *mznm*, UT 77:35 = *Corpus* 24:35) and post-biblical Hebrew means "scale (of a balance)". This would allow a connection with *gank-* "to weigh" as well as "to hang".

166. *CAD* E, pp. 318-20 identifies the *e'ru* (*GIŠMA.NU*) as a native hardwood in the cornel family. Friedrich (*HWb*, Erg. 3, p. 41) renders it "Lorbeer".

true : *bandant-*, *karši-* (?)
 trust, to : *ba-*, *para iyašba-*
 trustworthy, not : *UL bapanzuwaš*
 tup, to : *ark-* (Vmp), *iškiša pai-*,
SAL-ni-šan pai-, *šalik-*, *katta*
šeš-, *šaššanu-*, *-ši maninkuwan*
tiya-, *wen-*
 turn, to : *web-* (Vmp), *nai-/neya-*
 (Vmp)
 turn (something), to : *nai-* (Va),
wahnu- (Va), *anda wart-* (Va)
 twins : *LU.MEŠ AŠ*
 twitching : *buitteššar*

unveil, to : *uššiya-* (?)
 unweaned : *DUMU.NITĀ*
GABA, *DUMU.SAL GABA*
 upset, to : *arba burutai-*, (*arba*)
pippa-
 upstart : *nuntariya-*
 urine : *šešunant-*, *šešur*, *dur* (?)
 urine, filthy with :
šešuganiyawant-
 urinate, to : (*šara*) *šešuriya-*
 used up : *walantalama-*
 usurp, to : *tarpanallašša-* (?)
 usurper : *tarpanalli-*

unattached person : *ĒDĒNU*
 understanding : *battatar*, *bazzizzi-*
 underworld : *dankui tekan*,
dankuiš, *daganzipaš*
 undress (oneself), to : *-za arba*
nekumantai-
 uneasy, to be : *allaniya-*
 unfavorable : *gallar-*
 unfavorable, to be(come) :
kallareš-, *GŪB-leš-*
 uninhabited : *dannatta-*
 united : *taruppant-*
 unload, to : *appa elaniya-*
 unlucky : *gallar-* (?)
 unlucky, to be : *kallareš-* (?)
 unornamented : *dannara-*
 unravel, to : *arba la-*
 unreliable : *UL bapanzuwas*,
marša(nt)-
 unrest : *ZARAH*
 unskilled : *dampupi-*
 unsuccessful, to be : *GŪB-lab-*

vagina : *katta-kan kuit barzi*,
SAL-natar
 valley : *hari-*
 valuable : *nakki-*
 vanguard : *piran buyatalla-*
 vapor : *kammara-*, *tubhui-* (?)
 vassal : *bapati-*, *IR*
 VEGETABLES :
hašuwai-
gangati-
kalwišna-
lakkarwan-
lappina-
šuppiwaššar
tarpatarpa-
zabli-
AN-TAH-ŠUMSAR : kind of
 onion (?)⁵¹
GA.RASSAR : leek
GŪ.GAL : chick-pea
 (= Akk. *ballūru*)
GŪ.GAL.GAL

GU.ŠEŠ : bitter vetch (= Akk. <i>šigušu?</i>)	<i>hariulli-</i>
GU.TUR : pea (= Akk. <i>kakku</i> or <i>pulilu</i>)	<i>harši-</i>
SUM.SIKILSAR : garlic (?) or onion (?)	<i>haršiyallanni-</i>
ŠE.LŪSAR : coriander ¹³⁷	<i>haršiyalli-</i>
UKUŠ : cucumber (= Akk. <i>qiššu</i>)	<i>haršiħarši-</i>
ZĀ.AH.LISAR : cress (= Akk. <i>sablū</i>)	<i>haššuwawanni-</i>
VEHICLES :	<i>buppar(a)-</i>
<i>ħuluganni-</i> : coach (?)	<i>bupbupp(a/i/u)-</i>
<i>tiyarit-</i> : wagon	<i>buppi-</i>
GIŠGIGIR : chariot	<i>bup(u)rušbi-</i>
GIŠMAR.GÍD.DA : wagon	<i>bupurni-</i>
veil : <i>ħupiki-</i> , GAD IG.I.HI.A	<i>bupuwai-</i>
veil-cloak (for women) : <i>kariulli-</i>	<i>ħurtiyalla-</i>
veiled : <i>ħupigawant-</i> , <i>ħupitawant-</i> (?)	<i>ħuruppi-</i>
vengeance : <i>kattawatar</i>	<i>ħutanni-</i>
vengeance, seeking : <i>kattawa(t)nalli-</i>	<i>ħutnikki-</i>
verdict : <i>ħanneššar</i> , <i>ħannešnant-</i> , DI.KU ₅	<i>ħutuši-</i>
VESSELS :	<i>išgaruh-</i>
<i>abrušbi-</i>	<i>išnura-</i>
<i>aganni-</i>	<i>išpanduwa-</i>
<i>akugalla-</i>	<i>išpanduzzi-</i>
<i>altanni-</i>	<i>išpanduzziyasšar</i>
<i>aššuzeri-</i>	<i>kalti-</i>
<i>ħakkunai-</i>	<i>kankur-</i>
<i>ħalwani-</i>	<i>kantaħuwalli-</i>
<i>ħa/elwatalla-</i>	<i>kappi-</i>
<i>ħanešša-</i>	<i>kattakurant-</i>
<i>ħappašan-</i>	<i>gazzi-</i>
<i>ħarbara-</i>	<i>gazziduri-</i>
	<i>kueluwana-</i>
	<i>kugulla-</i>
	<i>kukupalla-</i>
	<i>kulliš/ta-</i>
	<i>kuškuššulli-</i>
	<i>lahanni-</i>
	<i>lammaya-</i>
	<i>lelbundai-</i>

<i>makit-</i>	GIŠBUGIN
<i>nammandu-</i>	GIŠBUGIN GÍD.DA
<i>pab̪lu(i)nalli-</i>	DUG/URUDUDU ₁₀ xA
<i>palbi-</i>	DUG.GIR
<i>pulla-</i>	DUG.GIR ₄
<i>pulluri-</i>	DUG.NA ₄
<i>purpuriš-</i>	DUGE.TÙM
<i>šakka-</i>	(DUG)GAL
<i>šašanna-</i>	GAL.GIR ₄
<i>šuwatra-</i>	GAL.KUR ₄ .RA ¹⁶⁷
<i>tabakappi-</i>	DUGGIR.KÁN
<i>tahaši-</i>	DUGGIR.KIŠ
<i>tabkapiša-</i>	GIŠGUB.ALAL
<i>tallai-</i>	DUGHAB.HAB
<i>dalaimi-</i>	DUGIM.ŠU.RIN.NA
<i>tapišana-</i>	DUGIZI.GAR
<i>tapišanant-</i>	DUGKA
<i>tatimmi-</i>	DUGKA.DÙ
<i>tešsumiš-</i>	DUGKAB
<i>tupanzakki-</i>	DUGKAB.KA.DÙ
<i>duddu-</i>	DUG/URUDULAHTAN
<i>ura-</i>	DUGLIŠ
<i>wakšur-</i>	DUGLIŠ.GAL
<i>walutaššiyant-</i>	GIŠMA.SÁ.AB
<i>warpuzzi-</i>	DUGMUD ₄
<i>waršini-</i>	DUG/URUDUNAG
<i>zalb̪ai-</i>	DUGNAG.DÙ
<i>za/inzapušši-</i>	GIŠNAG.NAG
<i>zeri-</i>	URUDUNÍG.ŠU.LUH.HA
<i>zizzuhi-</i>	GIŠPISAN (or GIŠGÁ?)
DUGBUR.ZI	GIŠPISÀN (or GIŠBUGIN)

167. GAL KUR₄.RA KÙ.BABBAR (KUB XXXVIII 26 obv 39) is of interest because of its bearing on the DUG_{barši}. If NINDA.KUR₄.RA is NINDA_{barši}, then somewhere one would expect to find a vessel called KUR₄.RA to match DUG_{barši}, if the latter really means "thick vessel".

(GIŠ)ŠU.KÚ.KÚ
 (GIŠ)ŠU.NAG.NAG
 DUGTU₇
 ZA.HÚM
 AŠHAL(L)U
 HALTIKKÚTU
 HASKALLATU
 HABANNATU
 KUKÚBU
 MĀKALTU
 MUŠĀKILU¹⁶⁸
 NAMMA(N)TU
 NŪRU
 PURSĪTU
 QADU¹⁶⁹
 vexation : see grief, sorrow
 vicinity : *maninkuwahha-*
 victor : *tarabzi kuiš*
 victor, to be : *kunnab-*, *šarazzeš-*,
 tarb-
 victory stela : ŠU (?)
 vigor : *innarawatar*
 vigorous : *innarawant-*, *maya(nt)-*
 vigorous, to be : *innarab-*,
 innaraweš-, *mayanteš-*
 vigorous, to make : *mayantab-*
 vilify, to : *tepnu-*
 village : *happira-*, URU
 vindicate, to : *šarazziyab-* (?)
 vindictive : *kattawa(t)nalli-*

vine : GIŠGEŠTIN, GIŠGEŠTIN
 GAPANU
 vinegar : GEŠTIN EMŠA
 vineyard : KIRI₆.GEŠTIN
 vintner : LÚ TIN. NA
 violate, to : see rape, transgress
 violent : *walliwalli-*
 virgin (adj) : *šuppeššarant-*,
 dammeli-
 virgin (n) : *šuppeššara-*
 virility : LU₇-natar, LU₇-UTU
 (ZIKRŪTU?)
 visage : *meni-*
 viscera : see BODY, Parts of
 visible : *šakuwant-*
 visible, to be : *dug-* (Vmp) (??)
 visit : *gaši-*
 vizier : LÚSUKKAL
 void, to : see urinate, defecate
 voluptuous : see beautiful
 votive offering : IKRIBU
 vow : *malteššar*, IKRIBU
 vow, to : -za *malt-*
 voyage : KASKAL
 vulture : see BIRDS
 vulva : *katta-kan kuit ḫarzi*,
 SAL-natar
 wafer : NINDA.SIG (?)
 wage : *kuššan*, NÍG.BA

168. 1-EN MU-ŠA-KI-LU GUŠKIN, "one *mušākilu*-vessel of gold", in KUB XII 1 rev iv 28 is paralleled by the single silver *mušākilum* ("platter (?)") found in a Mari inventory (ARM IX 267 obv 3) and discussed briefly by Birot in *ARMT* IX, p. 321. Other than in this Mari instance, *mušākilu(m)* always denotes a cattle-breeder or one who gives fodder to cattle.

wagon : GIŠtiyarit-,
 GIŠMAR.GÍD.DA
 wail, to : *alalamnai-*, *taškupai-*,
wiwai-/wiyai-
 wait, to : *bušk-*
 waive, to : *peššiya-*
 walking staff : GIŠPA
 wall : *kut-*, *kutteššar*, *šamanatar*,
BĀD(-eššar)
 war : *hullanzai-*, *hullanzatar*,
hullanzesseššar, *kurur-*, *zabhai-*
 war, to make : *kururiyab-*, *kurur*
ep-, *lahbiyai-*, *zabbiya-*
 ward off, to : *appan arba karš-*,
para dai-
 wares : *aššu-*
 warm : *(ay)ant-*
 warning : *šagai-*, IZKIM
 warrior : *lahbiyala-*
 wash, to : *arra-*, *warp-*
 washbowl : GIŠLIŠ *warpašši-*,
warpuwaš URUDU
 watch : *hali- (?)*¹⁴⁴
 watchman : *haliyatalla-*,
weheškattalla-
 watchtower : *awari-*,
MADGALTU
 water : *watar*, *witenant-*,

A(.MEŠ), MĒ
 water-carrier : LŪ A ŠA
 KUŠ(LAL)
 wave : *hunhuešna-*, *hunhuneššar*,
buwanhueššar
 wax : GAB.LĀL
 way : see road
 weak : *mališku-*
 wealthy : *happina-*
 wean, to : *šawitištai-*
 weanling : *šawitišt-*
 weapon : *batanti-*, GIŠTUKUL,
UNŪT MĒ
 WEAPONS :
ateš(ša)- : axe
kullupi- : knife
kurša- : shield (?)
malatti- : sword (?)
mari- : lance
nata/i- : arrow
palabša- : shield (?)
parzašša- : quiver
šiyattal- : blade (?)
šubmili- : arrow (?)
tupau- : oblong shield
turi- : spear, lance
zaya-
 GIŠBAN : bow

169. To Goetze's citations (KUB VII 29 obv 14 and XII 53:10) communicated to Kronasser for *Umsiedlung*, p. 44, and the *Umsiedlung* citation itself (KUB XXIX 4 obv i 42), all of which point to a small vessel, one can add KUB XXIV 14 ii 28: 1 DUGQA-DU[]. The *QA-DU* IGI.DU₈.A mentioned twice in KUB XXVI 67 obv i 2, 5 is difficult to evaluate in view of the poor condition of the text. It is possible that we are dealing here only with the preposition *QADU*.

KUŠE.MÁ(.URU).URU_{6/7} :

quiver

GEŠPÚ : cutting instrument¹⁷⁰

GÍR : knife

GÍR.LÍL : field knife

GIŠ.RU (=GEŠPÚ) :

boomerang¹⁷¹

GIKAK.Ú.TAG.GA : arrow

170. The signs read GEŠPÚ (ŠU+DIM₄) can bear several significances in Hittite texts. *HWb* (p. 273) lists "fist (?) ; strength, force ; violent deed ; fetter". *ŠL*, II 354 : 63b, utilizing citations from Götze, defines it as "force, fetter, compulsion ; violent deed ; holder, clamp (?)" . 2 GEŠPÚHÁ AN.BAR ŠA KUŠkur-ša-aš as "the two iron handles of the shield". Bottéro (*ARMT* VII, p. 358), commenting on Akkadian *umāšu(m)*, interprets this same passage as referring to iron chains or reinforcements. Handles, chains, and reinforcements tend to occur in pairs or in quantities of more than one. For this reason two newer occurrences of GEŠPÚ in Hittite texts have cast doubt on these earlier identifications. In the new text of the Deeds of Ḥattušiliš I (KBo X 2 obv i 12) it is recorded that after this king had conquered the city of Zalpa and taken its spoil, he devoted from that spoil one silver ox and one silver GEŠPÚ to the temple of the storm-god. This certainly sounds more like a weapon which can be used in its own right rather than an appendage to a shield. Again, in the recently published *Bildbeschreibung* texts (KUB XXXVIII 1 obv i 4-9) the weapons or implements (*UNŪTUM*, line 8) of the cult image of Zababa at Tarammeqa are listed, among which (line 5) is "one silver GEŠPÚ". The others are two large copper shields, one copper *IMITTU*-lance, three copper daggers, one copper spear, one copper mace, and one copper axe. Both of these new texts incline one to believe that the GEŠPÚ was a weapon, perhaps a cutting instrument, if the *gešpu*-instrument which is used to cut off a man's nose in one of Ur-Nammu's laws (cited by S. N. Kramer, *The Sumerians*, p. 85) is the same weapon.

171. The cluster or two signs GIŠ.RU can be read and interpreted in a number of ways in Hittite texts. If read GIŠ-ru, it is *taru* "wood, tree". If we read GIŠ.SUB, it is "property" (previously thought to exist in *Telepinuš Procl.*, II 61, and *Hatt. IV* 33, in combination with *ezzan* "chaff"). A third possibility may exist in the opening lines of the Appu myth (KUB XXIV 8 i 3-5 and KBo VII 18 : 1-4 ; see Laroche, *OLZ* 1955, p. 225), where we read : *bu-u-wa-ap-pa-ša-kán LÚMEŠ-uš GIŠ.RU ma-a-an li-la-ak-ki*, "he bends evil men like a GIŠ.RU". One expects the comparison to involve not just "wood" but something which either one can and usually does bend, or something which is by nature curved. One of the possibilities of GIŠ.RU is the Sumerian word whose Akkadian equivalent is *tilpānu(m)*, which Landsberger

KUL : knife (?), sickle (?)
 GIŠTUKUL : mace (?),
 battleaxe (?)
 UD.ZAL.LI (?)
 GIŠADDU : throwstick
 KUŠARĪTU : leather shield
 IMITTU : lance
 HAŠŠINNU : axe
 IŠPA(N)TU : quiver
 PAŠTU : axe
 weather, bad : *baršibarši-*,
 tetbeššar, HI.HI, KA.XIM
 weave, to : *malk(iya)-*, *šarai-* (??),
 anda taluppai-
 weaver : LUUŠ.BAR
 weep, to : *išbahruwa-*
 weeping : *išbahru-*
 weigh, to : *gank-*
 weight : *gankuwar*, KI.LAL(BI)
 WEIGHT, Units of :
 tarna-
 GİN : shekel
 GUN : talent
 MA.NA : mina
 well : *luli-*, TÜL
 welts, covered with :
 BUBŪTĀNU
 west : see directions (compass)
 wet nurse : SAL*barwant-*,

SALUMMEDA
 wheat : see GRAINS
 wheel : *burki-*, UMBIN
 whey : A.GA (??)
 whip : KUŠtarubša-, IŠTUHHU
 whisper, to : *buštiya-*, *taštašiya-*
 white : *ašara-* (?), *barki-*,
 BABBAR
 white, to be : *barkeš-*
 why ? : *kuwat*
 wicked : see evil
 wickedness : see evil
 wide : *palbi-*
 wide, to make : *palbanu-*
 widow : *wannumiya-*
 width : *palbašti-*, *palbatar*,
 palbeššar
 wife : DAM
 wife, to take a : -za . . DAM-anni
 da-
 wifeship : DAM-atar, SALĒ.GE.₄
 A-atar
 will : *ištanzana-*, ZI
 wilderness : *buript-*
 wind : *buwant-*, IM
 WINDS : see also DIRECTIONS
 IM.GAL : south-wind (?)
 [IM.KUR.RA] : east-wind
 [IM.MAR.TU] : west-wind

translates "boomerang" (*MSL* IV, p. 21, line 148), and Kramer as "throwing stick" (*The Sumerians*, p. 234, fig. 5; Sumerian equivalent read as *il-är*). The earliest drawings of the RU sign reveal that it was a representation of a boomerang (*ŠL*, II, 68 : 1), the principal characteristic of which is that it is a *curved* piece of wood. Thus the metaphor "he will bend evil men like a boomerang" would be most apt. The readings GEŠPU and ILLURU are given for GIŠ.RU in Labat, *Manuel*, p. 67, sign number 68.

IMANHULLU : hot wind
 IMĀŠAMŠŪTU : storm wind
 IMELTĀNU : north wind
 IMŠURUPPŪ : cold wind
 IMZIQZIQU : gale wind
 wind something up, to : *hulaliya-*
 window : *lutta(nt)-*, GIŠAB
 windpipe : UZU₁*bu(r)burta/i-*
 wine : *wiyana-*, GEŠTIN,
 GEŠTIN KU₇, GEŠTIN
 EMŞA, GEŠTIN.LĀL
 wine-presser : LÚ*tamišatalla-*
 wing : *partawar, pattar*
 winter : *gimm(ant)-*, ŠE₁₂,
 KUŞŞI
 winter, to spend : *gemaniya-*,
gimmandariya-, ŠE₁₂-*ya-*
 wipe something, to : *anš-*,
tattarai- (?)
 wisdom : *battatar*
 wise : *battant-*
 wise, to make : *battab-*
 witchcraft : *alwanzatar*, UH
 withdraw, to : *šamen-*
 withstand, to : *menahbanda ep-*,
ma(n)t-, tužušiya-/dažušiya-
 witness : *kutru(wa)-*
 witness, to call as : *kutruwab-,*
kutruwai-
 wolf : *ulippana-*, UR.BAR.RA
 woman : SAL
 womb : see BODY, Parts

wood : *taru-*, GIŠ, IŞ(S)U
 WOOD, Kinds. :
hašduir- (?)
kalmanna-
kalmi-
kalmišana-
lappiya-
lueššar
šabiš-
 GIŠESI : ebony (?)
 See also under TREES
 woodpecker : *tarumaki-*
 wool : *buliya-*, SIG
 word : *memiya(n)-*, uttar, INIM
 worried : *pittuliyant-*
 worried, to be : *weriteš-*
 wreath : *haršanalli-*, GILIM,
 KILİLÜ, KILÜLU
 wreath, to : *haršanallai-*
 write, to : *bat(ta)rai- (?)*, gulf-

year : *wit-, witantatar,*
 MU.(KAM)
 yeast : *harnammar*
 yellow-green : *bablawant-,*
 SIG_{7-i}
 yield to, to : *kariya-*, *kari tiya-*
 yoke : GIŠ*yuga-*, GIŠŠUDUN
 young : *huelpi- (?)*, HARPU
 (fem. HARUPTU)

————— Imprimé en France ———
IMPRIMERIE-PHOTOGRAVURE GRAMA - NEVERS
Dépôt légal: 1^{er} trimestre 1968 - N° 9543

ÉDITIONS DU CENTRE NATIONAL
DE LA RECHERCHE SCIENTIFIQUE

C.C.P. PARIS 9061-11 - 15, quai Anatole-France - PARIS-7^e - Tél. : SOLférino 93-39

Saturne Africain

MONUMENTS

par

Marcel LEGLAY

Cet ouvrage présente la collection des monuments (temples, statues, stèles) consacrés au culte de Saturne, dieu suprême des Africains de l'époque romaine.

Tome II : NUMIDIE. MAURÉTANIES.

370 pages, 1 dépliant et 22 planches hors-texte (format in-4^o coquille, broché).

PRIX : 60 F